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Robert D. Trask

HUMAN KNOWLEDGE

AND

HUMAN CONDUCT

BY

ROBERT D. TRASK, LL. B.

*“The true purpose of knowledge
is the regulation of our conduct.”*

—George Henry Lewes.

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DEDICATED
TO
MY WIFE.

CONTENTS.

CHAPTER I.		PAGE
Knowledge.—Truth.—Science.—Philosophy .		3
CHAPTER II.		
Sources and Limits of Knowledge . . .		9
CHAPTER III.		
A Survey of the Field of Knowledge . . .		13
CHAPTER IV.		
Books		51
CHAPTER V.		
Literature		67
CHAPTER VI.		
History		113
CHAPTER VII.		
Society		139
CHAPTER VIII.		
The True Purpose of Life		155
CHAPTER IX.		
Education		161
CHAPTER X.		
Ethics		177

PREFACE.

I have attempted in this little work to bring systematically before the mind outlines of what there is to be known, to emphasize the truth that the proper use of knowledge is the application of it so as to regulate the conduct of life, and to offer suggestions which will aid in the acquisition of knowledge. These pages have been written, hoping they will prove in some degree a guide to knowledge and a guide to conduct. The prominent features of the work are its outlines, tables, and chart; and these features make the work unique. This volume is designed for the use of all classes of readers; and I trust it will prove valuable as a guide to those who have not had the advantage of extended school education and to those who are engaged in self-culture, and that it will prove a convenience for reference and review to those who are educated. It is with pleasure that I acknowledge my indebtedness to every author and every work, mentioned in my chapter on "Books."

ROBERT D. TRASK.

Haverhill, Mass.,

August 14, 1888.

SUPPLEMENT TO PREFACE.

On the fourteenth day of August, 1888, the thirty-sixth anniversary of my birthday, I completed the manuscript of this book, by writing the foregoing preface. The manuscript is here published without addition or alteration, except that in the chapter on "Literature" in the "Table of Authors," the date of the death of the author has been added, in instances where the author has deceased since the completion of the manuscript, in 1888. I have no apology to make to the reader for the fact, that thirteen years have elapsed between the completion of the manuscript and its publication, for the reason that the subject-matter with which it deals is not transient but permanent. In so far as the subject-matter is knowledge, it is *known truth*; and, as one writer has said: "Truth is the most unbending and uncompliant, the most necessary, firm, immutable, and adamantine thing in the world." In so far as the subject-matter is human conduct, it is dealt with in this book, in harmony with a rule, which was promulgated nineteen centuries ago.

"Of making many books there is no end." When we consider, that the largest libraries in the world do not contain anything like a full collection of the world's books; and when we further consider, that the annual product of the world's books is counted in thousands,

we see the application of the above quotation to our own time. Since 1888, many thousand books have been made. I wish to call attention to only a few volumes, made since the completion of the manuscript of my chapter on "Books," and recommend them for reading, in addition to the recommendations made in the chapter referred to. A work of fiction appeared in the last part of 1888, entitled "Looking Backward," by Edward Bellamy, which, if not an epoch-making book, at least marks an epoch in the activity of thought concerning *man socially*. Thinking men and women since the appearance of "Looking Backward," have given much attention to the problem: How can national prosperity be accompanied by conditions, that shall bring to the *masses* a fuller and more equitable share of the good things, which the progress of civilization has always brought to the *few*? Other books of fiction which I will mention are: "Robert Elsmere," Mrs. H. Ward, 1888; "Quo Vadis," H. Sienkiewicz, 1896; "Equality," Edward Bellamy, 1897; "David Harum," Edward Noyes Wescott, and "Richard Carvel," Winston Churchill, 1899; "The Reign of Law," James Lane Allen; "The Master Christian," Marie Corelli; "Eben Holden," Irving A. Bacheller, 1900; "The Crisis," Winston Churchill, 1901; "Extracts from Adam's Diary," Mark Twain, *Harper's*, April, 1901. On Comparative Psychology, George John Romanes, in 1889, published his work, "Origin of Human Faculty." "Principles of Ethics," Borden P. Bowne, 1892, is a valuable contribution to the subject. I will mention here two writers, who, by means of monthly periodicals, are helping men, women and children in the

direction of the *right conduct of life*. The first is, George T. Angell, whose "Our Dumb Animals" has come to my desk for nearly twenty years. He teaches by example and precept, kindness to animals, and at the same time the great lesson of human kindness. The second is Elbert Hubbard, whose unique periodical, "The Philistine," abounds in humor, as well as in such sentiments as this: "Do your work as well as you can and be kind."

Touching the sub-division, "Knowledge of Man Mentally," with its branches Psychology, Metaphysics, and Philosophy, and its sub-branches Religion and Theology being dealt with, the following books are important: "Essays, Reviews and Addresses," James Martineau, published 1890-1891; "A History of the Warfare of Science with Theology in Christendom," A. D. White, 1896; "The Conception of God," Josiah Royce, Joseph LeConte, G. H. Howison, and Sidney Edward Mezes, 1898; "Through Nature to God," John Fiske, 1899; "Life Beyond Death," Minot J. Savage, and "From India to the Planet Mars," Th. Flournoy, 1900; "Nature of Life After Death," James H. Hyslop, in *Harper's Monthly* for March, 1901; "Cosmic Consciousness," Dr. Richard Maurice Bucke, 1901.

I will close by expressing my appreciation of the following works of reference: "The Century Dictionary," 1897; "The Universal Cyclopedia," 1900; and "Current History," published since 1890, first quarterly and now monthly.

ROBERT D. TRASK.

Haverhill, Mass.,

August 30, 1901.

KNOWLEDGE,
TRUTH,
SCIENCE,
PHILOSOPHY.

CHAPTER I.

KNOWLEDGE.—TRUTH.—SCIENCE.—PHILOSOPHY.

IT is important at the beginning of this work to consider what is the meaning of the term knowledge; also to consider what is the relation of knowledge to truth, to science, and to philosophy. Knowledge is that which is known. What is it to know? To know is to perceive. What is it to perceive? To perceive is to see to be true. Hence, knowledge is that which is seen (by the eye of mind) to be true; or, knowledge may be defined in brief to be *known truth*. But, in the language of Pilate "What is truth?" A definition sometimes fails of its object, that is, to make understood the meaning of the word defined. A word may be defined in terms not as well understood as the word itself. This thought occurs upon consideration of the matter of defining truth, a word the meaning of which is perhaps very well understood. Truth is more than actuality, more than certainty or reality, and a broader term than rightness. In the relation between knowledge and truth, truth is always the object of knowledge; and knowledge can not exist apart from it. The word truth is generally defined to be conformity to fact; reality; actuality; certainty; rightness.

Now, conformity to fact is conformity to what has

been done, or what has come to pass; reality is a thing truly existing; actuality is an acted, or acting truth; certainty is truth established in the mind; and rightness is conduct in conformity to truth. It is apparent that each of these terms used to define truth, represents only a phase of it; and that, as above hinted, truth means more than each and all of them. To venture a definition: Truth is the object of all existing and possible knowledge.

It now remains to consider the meaning of the terms science and philosophy, and the relation of each to knowledge. Science* is a *part* of knowledge systematized. Philosophy† is the *whole* of knowledge systematized. Science takes a part of knowledge, deals with its laws, principles and relations, and forms it into a complete and orderly branch; while philosophy takes all the parts or branches of knowledge, considers the matter of sources, limits, and relations, the laws effecting, and forms from all these parts a complete and harmonious whole. To recapitulate: Knowledge is known truth. Truth is the object of all existing and possible knowledge. Science is a part of knowledge systematized. Philosophy is the whole of knowledge systematized.

*NOTE. The term science, as commonly used, refers to those branches of knowledge which relate to the physical world and physical man; but the term properly applies to all branches of systematized knowledge, taken singly or collectively. The question may be asked: How does science differ from philosophy then, according to the above definition of philosophy? In this way: Science as a name for all branches of systematized knowledge taken collectively, is not the name for *all knowledge*, or the *whole of knowledge* formed into a single system.

†See under Philosophy, Chapter III.

SOURCES AND
LIMITS
OF KNOWLEDGE.

CHAPTER II.

SOURCES AND LIMITS OF KNOWLEDGE.

SOURCES.

A PART from our own mind, the sources of our knowledge are *mankind* and *the world*. We acquire knowledge from mankind by hearing their conversation and discourse, and by reading their books. We acquire knowledge from the world by observation and experiment. Much of our knowledge of the world comes to us in the shape of the accumulated experience of mankind. Observation, experiment, conversation, discourse, and reading furnish the material which the process of thought forms into knowledge.

LIMITS.

All our faculties are limited; all our powers are conditional. We are finite, and, being so, we can not know the Infinite. We can not know the first cause of things, neither can we know the final result. The force which manifests itself throughout the universe, we can not comprehend. There is a mystery of time and space, of matter, life and mind. In short, in the final analysis of things, we arrive at elements which can not be known.*

*See under Metaphysics, Chapter III.

A SURVEY OF THE FIELD
OF KNOWLEDGE.

CHAPTER III.

A SURVEY OF THE FIELD OF KNOWLEDGE.

THE field of human knowledge is so vast an area, that only a small portion of it can be thoroughly worked, by any individual, in the limits of a lifetime. To master the details of a single branch of knowledge, often requires many years of earnest work. Five centuries ago, the systematized knowledge of the time was comprised in the branches known as "The seven liberal arts," *viz.*: Grammar, Logic, Rhetoric, Music, Arithmetic, Geometry, and Astronomy. The accumulation of knowledge since that time is truly wonderful. Beginning with the earliest times of which we have a written record, the increase of knowledge may be traced all the way down through the ages, being more marked in the last half century. The seeker after knowledge is bewildered by the very vastness of the accumulation, and, unless he has a guide, wanders as in a wilderness. Much of our knowledge is necessarily acquired in a fragmentary way. We gather a little here and a little there, many fragments of many branches; but it is not necessary that we should be ignorant of the relation of the fragments which we gather, to the whole. Notwithstanding the impossibility of mastering in detail all knowledge, yet every individual may make

a thorough survey of the field, learn the divisions, subdivisions, and branches, become familiar with the relation of part to part, and be able to comprehend it as a complete whole. Such a survey enables one to find the kind of knowledge he is in search of, and to know the place of any fragment of knowledge he may chance to gather.

The present purpose is a survey of the field of human knowledge, in which the mind will be aided by presenting to the eye outlines. In the outlines, the idea of beginning with a foundation and building upward is carried out, so they should be read beginning at the bottom. The following shows the divisions and subdivisions of knowledge, the subjects of which the latter treat, and the relation of the same to the forces of nature or manifestations of force.

OUTLINE I.

Knowledge	Man	Mind	Mentally Thought
			Socially
			Physically
		Life	Geography Geology Biology Vital Force
	The World	Matter	Mineralogy Chemistry Atomic Force Physics Molecular Force Astronomy Gravitation
		Number, Space, Time	Mathematics

All Knowledge is comprised in the two divisions: Knowledge of the World and Knowledge of Man.

Knowledge of the World includes the sub-divisions: Mathematics, Astronomy, Physics, Chemistry, Mineralogy, Biology, Geology, and Geography.

Knowledge of Man includes three sub-divisions: the first considering man Physically, the second Socially, and the third Mentally.

The lowest sub-division, Mathematics, treats of number, space and time; the next higher sub-divisions treat of matter; the next group treats of life; and the highest sub-division treats of mind.

The relation of the sub-divisions to the forces of nature appears: Astronomy relating to the lowest force, gravitation; Physics relating to the next higher, molecular force; Chemistry relating to the next, atomic force; Biology relating to the still higher, vital force; and *man considered mentally* relating to the highest force, thought.

THE WORLD.

MATHEMATICS. There is a relation throughout the universe expressed by *number*, and the universe exists in *space* and *time*. Mathematics is the name for knowledge of number, space and time and their relations.

The branches of Mathematics are shown by the following:

OUTLINE II.

Mathematics	Analysis	Calculus Analytical Geometry Algebra
	Geometry	Conic Sections Trigonometry
	Arithmetic	

We have first Arithmetic, the knowledge of numbers and computation; next Geometry, the knowledge of relations in space, with its sub-branches Trigonometry and Conic Sections; and last Analysis which is a knowledge of the solution of mathematical problems, having the three sub-branches Algebra, Analytical Geometry and Calculus.

ASTRONOMY. Knowledge of the world includes a knowledge of the universe of which it forms a part. That sub-division of knowledge which relates to the universe, or the solar and stellar systems, is called Astronomy. Astronomy includes a knowledge of the sun, moon, planets, stars, comets, and meteors, and deals with the force called gravitation. It is naturally divided into Solar Astronomy and Stellar Astronomy. The former relates to the solar system which includes our sun and all that revolves around it; and the latter to the stellar system including all the stars. The stellar system has another name meaning the same, *to wit*, the sidereal system.

We show Astronomy as follows:

OUTLINE III.

Astronomy	Stellar	Nebulæ		
		Constellations	Southern	
			Equatorial	Northern
	Solar	Meteors		Aerolites
		Comets		
		Planets	Neptune	
			Uranus	
			Saturn	
			Jupiter	
			Asteroids	
			Mars	
			Earth	Moon
			Venus	
			Mercury	
		Sun		

Solar Astronomy considers the sun first; next the planets including the earth with its satellite, the moon, the seven other large planets, and the small planets

called asteroids of which there are more than two hundred; next the comets; and finally meteors, also known as shooting stars, fragments of which sometimes fall on the earth and are called aerolites (air-stones).

Stellar Astronomy considers first the constellations which are the groups into which the stars have been formed by astronomers. These are divided into northern, equatorial, and southern, each division being in the section of the heavens indicated by the name. The stars of the constellations are known as *fixed stars*, because they keep nearly the same relative positions in the heavens, and to distinguish them from the planets and comets which revolve around the sun constantly changing their relative positions. Stellar Astronomy also considers the nebulæ which includes aggregations of stars, so remote as to be visible to the naked eye only as clouds of light, and masses of glowing gaseous matter.

PHYSICS. Knowledge of those phenomena of matter and manifestations of force, which work no change in the composition of bodies, is called Physics. Important in this department of knowledge is phenomena of the atmosphere. The term Natural Philosophy is often used instead of the term Physics. Physics deals especially with what is termed molecular force.

The branches of Physics and what is included under each are shown by Outline IV.

OUTLINE IV.

		Aurora Lightning Rainbow	
	Meteorology	Storms	Water Spouts Tornadoes Cyclones Hurricanes
		Snow, Sleet and Ice Dew and Frost Rain Clouds Fogs and Mists Winds	
Physics		Electricity Magnetism Light Heat Sounds	
	Force	Mechanical Powers	Hydrostatic Press Jointed Links Inclined Plane Lever
		Equilibrium Motion	
	Matter	Gases Liquids Solids	

The first branch of Physics has to do with matter, which may be defined as that which occupies space and manifests force. The three kinds of matter, solids, liquids, and gases, make three divisions in this branch.

The second branch relates to force, which is the cause of all physical phenomena. This branch of Physics is sometimes called *mechanics*; and when so-called is usually divided into two parts, *viz.*: dynamics, treating of motion, and statics of equilibrium. A knowledge of force includes, first, a knowledge of motion and equilibrium; next, a knowledge of the mechanical powers, which are the four simple mechanisms, on which depend all movements of animals and all machinery; and last, a knowledge of sounds, heat, light, magnetism, and electricity, all of which are modes of motion, or manifestations of force.

The third branch of Physics is Meteorology, which is the knowledge of phenomena of the atmosphere, and the relation of the same to the weather. The different phenomena or groups of phenomena give us ten sub-branches of Meteorology.

CHEMISTRY. Knowledge of the composition of bodies, and of the phenomena which works changes in the composition of bodies, is named Chemistry. Astronomy, Physics, and Chemistry all relate to matter. Astronomy deals with masses of matter effected by the manifestation of force called gravitation. Masses of matter are composed of molecules, and Physics deals with molecules and molecular force. Molecules of matter are composed of atoms, and Chemistry deals with atoms and atomic force.

There are two classes of substances, simple and compound. Simple substances have their molecules made up of like atoms, and compound substances have theirs made up of unlike atoms. The simple substances are called elements.

OUTLINE V.

Chemistry	Organic
	Inorganic

Inorganic Chemistry is the chemistry of non-living matter. It deals with all of the more than sixty elements, for every one of them occurs in inorganic matter.

Organic Chemistry is the chemistry of living things. Only a part of the elements occur in living matter, and only four of these are essential to life, *viz.*: oxygen, hydrogen, nitrogen, and carbon.

MINERALOGY. This is the name for knowledge of minerals. The term mineral includes all natural bodies all the parts of which are chemically similar, not the immediate result of life and not gaseous. Water is included, also coal. All the chemical elements occur in the mineral world. Some minerals have but one element, and some are much compounded.

OUTLINE VI.

Mineralogy	Crystallography
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Crystallography is the name given for knowledge of crystals, or those minerals which take geometrical shapes by natural process.

BIOLOGY. "The most humble organism is something much higher than the inorganic dust under our feet; and no one with an unbiased mind can study any living creature, however humble, without being struck with enthusiasm at its marvelous structure and properties." *Charles R. Darwin.*

Life is a manifestation of force, and this force which shows itself in life we call vital force. Knowledge of life, or of living things we name Biology.

OUTLINE VII.

Biology	Zoölogy	Vertebrata	Mammalogy
			Ornithology
			Herpetology
			Ichthyology
		Tunicata	
		Arthropoda	Entomology
		Mollusca	Conchology
		Worms	
		Echinodermata	
		Coelenterata	
		Sponges	
		Protozoa	
Botany		Phenogams	Exogens
			Endogens
		Cryptogams	Acrogens
			Thallogens
			Protophytes

Biology includes two branches, Botany and Zoölogy. Botany relates to plants or plant life. Some plants bear flowers, while others are flowerless, and this forms a basis of classification. All plants are either cryptogams (flowerless plants), or phenogams (flowering plants). Cryptogams include protophytes, or one-celled plants, this type is microscopic; thallogens, or plants in which there is no distinction between stem and leaves, moss is an example; and acrogens, or top growers, ferns being an example. Phenogams include endogens, or inside-growers, of which grasses are an example; and exogens, or outside-growers, of which forest trees are an example.

Zoölogy relates to animals or animal life. This part of the field of knowledge is sometimes called the animal kingdom, and it is separated into nine branches as shown by the above outline. Zoölogists divide these branches into classes, the classes into orders, the orders into families, the families into genera, the genera into species, and the species into varieties.

The following shows the place of the horse in each division:

KINGDOM: Animal.

BRANCH: Vertebrates, *Backboned*.

CLASS: Mammalia, *Milk-givers*.

ORDER: Ungulata, *Hoofed*.

FAMILY: Equidae, *Single-toed*. (Horse type.)

GENUS: Equus, *Horse*.

SPECIES: Equus Caballus, *Domestic Horse*.

VARIETY: Morgan.

We will now consider the nine branches of animals in their order:

Protozoa means *first animals*. Under this branch is found the simplest forms of animal life, and the animals of this branch are distinguished from those of all the other branches by being single-celled. There are several classes of protozoans. Most of the animals of this branch are microscopic.

The sponges form the second branch of animals, and this branch is not much classified.

Cœlenterata means *hollow intestine*. This branch has several classes, and includes the well-known jelly fish and the coral animal.

The echinodermata have for digestive organ a canal distinct from the hollow of the body, which is the digestive organ of the preceding branch. There are several classes of echinodermata. The familiar animal of this branch is the star fish.

Worms make the fifth branch of which there are a number of classes.

The mollusca are soft-bodied animals, and are divided into three classes. Oysters, clams, and snails are of this branch. The department of Zoölogy which relates to the mollusca is called Conchology.

Arthropoda means *jointed foot*. These animals have jointed bodies and appendages. The branch arthropoda is divided into two classes, crustaceans and insects. Crabs and lobsters are of the class crustaceans. The department of Zoölogy which relates to insects is called Entomology. The class insects is the largest in the animal kingdom, and it is much divided and subdivided.

Tunicata means loose coated. This eighth branch is very little classified. It seems to have an approach

to a backbone, and so takes the place next to the vertebrata, or backboned animals.

This last and highest branch of animals is divided into seven or eight classes. The department of Zoölogy which relates to the class fishes, and the two or three classes below it is called Ichthyology. The next class above fishes is the amphibians, represented by the toad; and the next higher is the reptiles; Herpetology relates to these two classes. The next class is birds, and knowledge of birds is called Ornithology. The highest class is mammalia, and Mammalogy relates to it. The highest order of mammalia is the primates with the family, man at the head.

GEOLOGY. Knowledge of the structure of the earth's crust and of the formation of the rocks composing it, together with knowledge of the history of the successive changes in the physical features of the earth is called Geology.

OUTLINE VIII.

Geology	Geologic Time	Cenozoic	Mammals	Palæontology
		Mesozoic	Reptiles	
		Palæozoic	Coal Period	
			Fishes Invertebrate Animals	
	Rocks and Soils	Archæan		
	Geologic Changes	By Water	Stratification Erosion	
		By Heat	Upheavals, etc. Rock-making	

Geology

Throughout geologic time, heat and water have been active agents in geologic changes. Heat in rock-making, upheavals, etc., and water in erosion (eating away), and stratification (formation in layers).

That part of Geology which relates to rocks and soils is aided by Mineralogy and Chemistry.

Geologic time is divided into four eras. The archæan is the most ancient, and is destitute of fossils. The palæozoic is distinguished by fossils of invertebrate animals, fishes and coal plants. The mesozoic is marked by fossils of reptiles, and the cenozoic by fossils of mammals. It is by fossils that geologic time is divided, and consequently knowledge of fossils forms the basis of this department of Geology. Knowledge of fossils, or petrified animals and plants is called Palæontology. Palæontology is strictly speaking a branch of Biology; but owing to its relation to Geology, we place it as in the above outline.

GEOGRAPHY. The sub-division Geography embraces such knowledge of the earth as is shown by Outline IX.

OUTLINE IX.

Geography	Political	Distribution	Religion Occupation Government Society
		Divisions	
	Physical	Distribution	Man Animals Plants
		Climatology	
		Water	Glaciers Currents Tides Divisions
		Land	Earthquakes Volcanoes Divisions
		Representation	Maps, etc.
		Circles	Zones Longitude Latitude
	Mathematical	Movements	
		Form and Size	

Mathematical Geography relates to the earth's form, size, movements, division by circles, giving latitude, longitude and zones, and to representation by maps, globes and charts.

Physical Geography relates to the natural divisions of the land, and considers volcanoes and earthquakes; it also relates to the natural divisions of water, and considers the tides and currents of the ocean, as well as glaciers. It includes the branch of knowledge called Climatology (knowledge of climate), and relates to the distribution of living things over the earth.

Political Geography relates to the political divisions of the earth, as well as to the distribution over the earth of the various classes of society, and kinds of government, occupation, and religion.

MAN.

“Know then thyself, presume not God to scan,
The proper study of mankind is man.”—*Pope*.

Having considered the first division, or knowledge of the world, we come to the consideration of knowledge of man; and first of

MAN PHYSICALLY. The branches of knowledge of man considered physically are shown by Outline X.

OUTLINE X.

Man Physically	Anthropology	Ethnology	
	Medicine	Ætiology	Germ Theory
		Therapeutics	Methods Materia Medica Pharmacy Surgery | Dentistry
		Pathology	Prognosis Diagnosis Symptomatology
			Veterinary
	Hygiene	Vaccination and Quarantine Drainage and Sewerage Disinfection Ventilation Gymnastics Bathing Clothing Food and Drink	
	Phrenology	Physiognomy	
	Physiology	Comparative Physiology	Morphology
	Anatomy	Comparative Anatomy	Embryology

Knowledge of the structure of living things is called Anatomy. Knowledge of structure is a knowledge of the make-up of organs, and the arrangement of the same in an organized body. Comparative Anatomy compares the anatomy of man with that of the lower animals.

Knowledge of the processes which take place in living things and of the functions of organs in the same is called Physiology. Comparative Physiology compares the physiology of man with that of the lower animals. Closely related to Anatomy and Physiology are Embryology, knowledge of the embryo and its development, and Morphology which is a knowledge of correspondence of organs, or parts in different animals.

We now come to Phrenology which may be defined as knowledge of the relations between the structure of the head and the character of the individual. Physiognomy is a branch of Phrenology which relates to the determination of the character of a person by the form and expression of the face.

The fourth branch of *knowledge of man physically* is Hygiene which is the knowledge of preservation of health, and prevention of disease. The principal subjects to which Hygiene relates are shown by the above outline.

Knowledge of diseases, or unnatural conditions of the human body, and of the cure or alleviation of the same is called Medicine. Pathology, the first division of Medicine in our classification, is often used in a sense making it synonymous with Medicine. As here used, it may be defined as the name for knowledge of phenomena of diseases, and the nature and course of the

same. It includes: Symptomatology (knowledge of symptoms), Diagnosis (discovery of nature and seat of disease), and Prognosis (the foretelling of the course of disease).

Therapeutics is the name for knowledge of the treatment of diseases. It includes: Surgery (the treatment of diseases by operation), Pharmacy (the knowledge of drugs and their preparation), Materia Medica (the application of drugs in treatment), and Methods, by which we mean knowledge of the various methods or systems of treatment.

Ætiology, the third and last division of Medicine, considers the causes of diseases, including the germ theory. Veterinary is closely related to Medicine, being the application of the principles of the same to domestic animals.

The last branch of *knowledge of man physically* is Anthropology. It considers the origin of man, his relation to the world around him, and particularly to the lower animals; his migrations, and those differences which separate his kind into races. The part of Anthropology which is concerned with races, is called Ethnology.

MAN SOCIALLY. This sub-division of knowledge of man considers him in his relations to his fellows. The branches and sub-branches appear in Outline XI.

OUTLINE XI.

Man
Socially

History	Biography		
Archæology			
Law	Statute	Contracts	
		Torts	
	Common	Crimes	
		Exchange	Free Trade and Protection Banking Finance
	Political Economy	Distribution	Taxes Interest and Rent Wages
		Consumption	Public Private
		Production	Machinery Capital and Labor
Politics	Statistics		
	Political Parties		
	Warfare		
		Decentralization	
		Branches	Judicial Executive Legislative
	Government	Constitutions Functions	
		Forms	Democratic Aristocratic Monarchial
Society			
Domestic Life			
Amusements	Professions		Poetry Oratory and Acting Music Painting Sculpture Architecture
Occupations	Arts	Fine	
		Useful	
	Commerce Manufactures Mining, etc. Agriculture		
Education	Pedagogics		
Language	Philology		
	Rhetoric		
	Grammar		

Language is the instrument of communication between mankind. Under this branch of knowledge is included the three sub-branches: Grammar, Rhetoric, and Philology. Grammar is the name for knowledge of the correct formation and use of words in the expression of thought. Rhetoric is the name for knowledge of correct and effectual discourse. Philology is the name for knowledge of the origin of language, of the development of particular languages, and of the relation of different languages to one another.

Education* is the process of developing and disciplining mankind; and pedagogics, or teaching, is an important sub-branch of the subject.

The first branch of occupations is agriculture, which is the cultivation of the soil for the raising of vegetable products, and the rearing of domestic animals.

The second branch of occupations includes mining, quarrying, fisheries, lumbering, hunting, ice-packing, etc., in all of which man is engaged in securing those natural products of land and water which exist without his aid. Manufactures is the preparation of natural products for use; and it includes all kinds of preparation, building, and construction of which men make a business.

Commerce includes: every kind of business which engages mankind in the buying and selling, or exchange of property, this branch of commerce is often designated trade; in the transportation of property and persons, as shipping, railroading, express business, canal business, and staging; in furnishing facilities for intercourse between countries and parts of the same

*See Chapter on Education.

country, as the telegraph, telephone, newspaper, and hotel business, and the post office system; and in facilitating any and all these kinds of business, as banking, brokerage, insurance, boards of trade, and coining or manufacture of money.

Arts are those occupations which are based on a system of rules for producing results. Useful arts are those in which material results are accomplished. This division of arts is sometimes called *industrial arts*; and those arts of this division, which depend more on manual skill than systematic rules, are sometimes called *mechanic arts* or *trades*; also those arts of this division, wherein the work is principally done by machinery, are sometimes called *mechanic arts*. In this classification, we will consider under useful arts only those occupations which can not properly come under the head of manufactures; such as printing, telegraphy, photography, and taxidermy.

Fine arts are those in which æsthetic results are produced. The word *art* is generally used instead of *fine arts*. Architecture is the art of building; sculpture is the art of carving, engraving, or casting images; painting is the art of representation on a plane surface by drawing, invention, relief, perspective, and color; music is the art of arranging successions of sounds with a pleasing effect, or the execution of the same; oratory and acting are the arts of expression and representation upon the platform and stage; and poetry is the art of expressing imaginative thought with pleasing effect.

Professions are those occupations which are based upon branches of knowledge or science. In those occupations men are engaged either in imparting the

knowledge which they profess, or in making a useful application of their knowledge to the wants of man. We have besides the three "learned professions," medicine, law and theology, the professions of teaching, of lecturing, and of writing, where the business is the imparting of knowledge professed; and such professions as surveying, engineering, aëronautics, and navigation where science is applied to useful purposes.

Amusements. Under this branch is included knowledge of all the diversions, entertainments, festivals, games, pastimes, recreations, and sports which engage mankind.

Domestic Life. This fifth branch of knowledge of man socially relates to marriage, and the various home relations.

Society.* We use this term to name the next branch of knowledge of man socially. In its broadest sense, the term society covers all the various phases of relationship of mankind to one another; but here we use it as a name for those immediate relations outside the family; and perhaps those relations are best expressed as man's relations to his neighbors. This branch includes knowledge of the various religious, philanthropic, secret, and other social organizations; and knowledge of the social fashions and usages of mankind.

Politics. This branch considers man in the various relations of citizenship. The first sub-branch is government, by which term we mean those systems which form aggregates of mankind into nations or states, and control and protect them. Knowledge of government in-

*See Chapter on Society.

cludes, first, a knowledge of the different forms, *viz.*: monarchical, aristocratic, and democratic; next, of the functions of government; third, of constitutions; fourth, of the branches, *viz.*: legislative, executive, and judicial; and lastly of decentralization, by which is meant the division of government, as in our country, into municipal, county, state, and national.

The second sub-branch is warfare, which relates to the organization and maintenance of armies and navies, and to the fighting of battles.

The third sub-branch is concerned with political parties.

The fourth is statistics, which is the name for collected and tabulated facts concerning man socially.

The fifth and last sub-branch of politics is political economy, which is the name for knowledge of the production, consumption, distribution, and exchange of wealth. Knowledge of production includes a knowledge of capital, labor, machinery, and their relations. Consumption is known as either private or public. Knowledge of distribution includes a knowledge of wages, interest, rents, and taxes; and knowledge of exchange includes finance, banking, free trade, and protection.

Law. The term law comprehends all the rules and principles which government adopts relative to the conduct of mankind. It is divided into *common law*, and *statute law*. By *common law* is meant, that law which does not exist by legislative enactment, but by common consent and immemorial usage; it is sometimes called the unwritten law. Statute law exists by legislative enactment, and is sometimes called the

written law. Both the common and statute law relate to three principal subjects, *viz.*: crimes, torts (wrongs) and contracts.

Archæology is the name for knowledge of ancient mankind, and of the written, monumental and traditional relics which furnish the knowledge.

History* is the written record of the sayings and doings of mankind; and Biography is the history of individuals.

MAN MENTALLY. The last subdivision of knowledge relates to the manifestation of force, called thought; or to the phenomena of mind and its productions. The branches and sub-branches are shown by Outline XII.

*See Chapter on History.

OUTLINE XII.

Philosophy	Evolution	What is the nature of God? What is force? What is mind? | Spirit? | Clairvoyance? What is life? What is matter? Is there any certainty to knowledge?			Theology	Natural Theology Dogmatic Theology	
Metaphysics	Ontology				Religion	Mysticism Magic Alchemy Astrology Mythology	
	Teleology	Does the world manifest design?					
	Cosmogony	What is the origin of the world?					
Psychology	Ethics Æsthetics Logic						
	Literature						

Literature* comprises the entire written thought of mankind.

Psychology is the name for knowledge of the phenomena of mind. The term *mental philosophy* is sometimes used to mean the same. There are three classes of mind phenomena, *viz.*: the phenomena of knowing, the phenomena of feeling, and the phenomena of willing. The mind, in this connection, is sometimes spoken of as having three parts, *viz.*: intellect, sensibility, and will. There are different forms of knowing, feeling, and willing; and these are called *faculties of the mind*. The three classes of mind phenomena spoken of above give us three sub-branches: Logic based on knowing, Æsthetics on feeling, and Ethics on feeling and willing.

Logic is the name for knowledge of correct reasoning. Æsthetics considers the relations between *feeling* and *the beautiful*. Ethics† is the name for knowledge of *right conduct*; and this department of knowledge is sometimes called moral Philosophy, also the science of Duty.

Metaphysics. "Consider it well, Metaphysics is the attempt of the mind to rise above the mind; to environ and shut in, or as we say, comprehend the mind. Hopeless struggle, for the wisest as for the foolish! What strength of sinew, or athletic skill, will enable the stoutest athlete to fold his own body in his arms, and, by lifting, lift up himself?" *Thomas Carlyle*.

"The Power which the universe manifests to us is utterly inscrutable." *Herbert Spencer*.

*See Chapter on Literature.

†See Chapter on Ethics.

“In ultimate analysis everything is incomprehensible.” *Thomas H. Huxley.*

“Man can not know causes, but he can know effects.”—

“The Infinite can not be known by the Finite; man can only know phenomena.”

George Henry Lewes.

“Canst thou by searching find out God?”—

“Behold God is great, and we know him not.”—

“Touching the Almighty, we can not find him out.”—

“How unsearchable are his judgments, and his ways past finding out!” *Bible.*

The term Metaphysics is significant, meaning, as it does, beyond Physics. As the name of the third branch of *knowledge of man mentally*, we will define it to mean, knowledge of man's speculations and opinions regarding the *unknown* and the *unknowable*. The term Philosophy is sometimes used in place of the term Metaphysics, and the latter is often confused with the term Psychology.

Metaphysics has to do, first, with the question of *first cause*; second, with the question of *final ends*; and third, with the question of *the essence of things*. These three questions form the three departments of Metaphysics as shown in the above outline, where appear the questions of each department.

Cosmogony is the name for the department of Metaphysics concerned with the question of the *first cause*, and the one question of this department more familiarly stated is: What is the origin of the world?

Teleology is the department of Metaphysics con-

cerned with the question of *final ends*, and the common form which this question takes is: Does the world manifest design?

Ontology is the department of Metaphysics concerned with *being*, or with *the essence of things*. Here we have six questions: First, Is there any certainty to knowledge? Second, What is matter? Third, What is life? Fourth, What is mind? out of which question grow questions concerning *spirit*, or mind separate from body with the phase *clairvoyance*. Fifth, What is force? Sixth, What is the nature of God?

Religion. This department of knowledge is partly ethical* and partly metaphysical; hence we place it as it appears in the above outline. Under religion is comprehended a knowledge of the hopes, fears, beliefs, faiths, and theories of mankind concerning superhuman beings and powers, also concerning existence after death.

Knowledge of religion includes Superstition and Theology. Superstition is the form which religious thought takes when dominated by ignorance, fear, or imagination. It includes: Mythology, knowledge of religious fables; Astrology, the astronomy of superstition; Alchemy, the chemistry of superstition; Magic, the alleged bringing of supernatural powers to aid in the performance of the wonderful; Mysticism, belief in the possible acquisition of knowledge of the mysteries of being, especially Divine Being by supernatural *illumination*.

Theology. Knowledge of the theories and systematized beliefs of mankind concerning the relations be-

*See Chapter on Ethics.

tween the superhuman and the human, between God and man is called Theology. Dogmatic Theology is based on supposed revelation, and Natural Theology on the manifestations of nature.

Philosophy. We have now come to the fourth and last branch of *knowledge of man mentally*, the highest branch of knowledge. Philosophy considers the relations of everything to everything else. It views the world and man and all that is comprehended under these, in all their diversity, as unity. It forms human knowledge into one great and harmonious whole. Philosophy is the name for all knowledge completely systematized. We have already stated under Metaphysics, that the term Philosophy is used in place of the term Metaphysics. This use of the term Philosophy, as also the use of the terms *natural philosophy*, *mental philosophy*, and *moral philosophy* in place of the terms Physics, Psychology, and Ethics, respectively, tends to confusion. Hence the importance of using the term Philosophy only as the name of the highest branch of knowledge.

Evolution is the name for the continuous series of changes produced by the modes of force called gravitation, molecular force, atomic force, vital force, and thought, which has wrought from chaos the existing world and man. It is also a name for a system of philosophy based on the fact of evolution, which system of Philosophy is *the* system of our age and time.

We will now recapitulate by showing our entire survey of human knowledge in Outline XIII.

BOOKS.

CHAPTER IV.

BOOKS.

“All that men have devised, discovered, done, felt or imagined lies recorded in books; wherein whoso has learned the mystery of spelling printed letters may find it and appropriate it.”— *Thomas Carlyle*.

BOOKS are the storehouses of human knowledge, and by the judicious reading of them a liberal acquisition of knowledge may be had. The average man or woman, by devoting spare moments to reading well selected books, by observing men and things carefully as they have opportunity, no matter what their occupation, and by earnestly thinking on what they read and what they observe, may in a few years of time acquire a liberal education. The following list of books is recommended to furnish such an outlook upon the field of human knowledge, as all should have; and these books or their equivalent should be in every family library. In the acquisition of knowledge by reading, two works which are repositories of general knowledge are of first importance: Webster's Unabridged Dictionary, and a Cyclopedia. I recommend Johnson's Cyclopedia. Read the articles in Johnson's or some other cyclopedia on the subdivisions and branches of knowledge as given in the “Survey,” Chapter III.

ON MATHEMATICS.

School text-books will have to be used as we have no comprehensive works outside of them. Greenleaf's series is good, but it is not complete. Davies' series is complete. We need a comprehensive work in one volume giving the elementary principles of all the branches of Mathematics.

ON ASTRONOMY.

Read:

Recreations in Astronomy.

By H. W. Warren, D. D.

Popular Astronomy.

By Simon Newcomb, LL. D.

Other Worlds Than Ours.

By Richard A. Proctor.

ON PHYSICS.

Ganot's Elementary Treatise on Physics.

Translated and edited by E. Atkinson.

Fragments of Science.

By John Tyndall, LL. D.

The New Physics.

By John Trowbridge.

ON CHEMISTRY.

Text-book of Elementary Chemistry.

By George F. Barker, M. D.

The New Chemistry.

By Josiah P. Cooke.

Knowledge	Man	Mind	Mentally	Philosophy	Evolution	What is the nature of God? What is force? What is mind? | Spirit? | Clairvoyance? What is life? What is matter? Is there any certainty to knowledge?		Religion	Theology	Natural Dogmatic	. . . Thought
				Metaphysics	Ontology						
					Teleology	Does the world manifest design?	Superstition		Mysticism Magic Alchemy Astrology Mythology		
					Cosmogony	What is the origin of the world?					
				Psychology	Ethics Æsthetics Logic						
				Literature							
				History	Biography						
				Archæology							
				Law	Statute Common	Contracts Torts Crimes					
						Exchange	Free Trade and Protection Banking Finance				
			Political Economy	Distribution	Taxes Interest and Rent Wages						
				Consumption	Public Private						
				Production	Machinery Capital and Labor						
		Politics	Statistics Political Parties Warfare								
				Decentralization							
				Branches	Judicial Executive Legislative						
			Government	Constitutions Functions							
				Forms	Democratic Aristocratic Monarchial						
		Society Domestic Life Amusements									
			Professions		Poetry Oratory and Acting Music Painting Sculpture Architecture						
				Fine							
		Occupations	Arts								
				Useful							
			Commerce Manufactures Mining, etc. Agriculture								
		Education	Pedagogics								
		Language	Philology Rhetoric Grammar								
		Life	Physically	Anthropology	Ethnology Ætiology	Germ Theory	Veterinary				
						Methods Materia Medica Pharmacy Surgery | Dentistry					
				Medicine	Therapeutics	Prognosis Diagnosis Symptomatology					
					Pathology						
				Vaccination and Quarantine Drainage and Sewerage Disinfection Ventilation Gymnastics Bathing Clothing Food and Drink							
	Hygiene										
	Phrenology			Physiognomy							
	Physiology			Comparative Physiology	Morphology						
	Anatomy			Comparative Anatomy	Embryology						
					Religion Occupations Government Society						
	Geography		Political	Distribution Divisions	Man Animals Plants						
				Distribution							
			Physical	Climatology	Glaciers Tides and Currents Divisions						
				Water	Volcanoes and Earthquakes Divisions						
				Land	Maps, etc. Zones Latitude and Longitude						
			Mathematical	Representation Circles Movements Form and Size							
				Cenozoic	Mammals	Palæontology					
				Mesozoic	Reptiles						
			Geologic Time	Palæozoic	Coal Period Fishes Invertebrate Animals						
				Archæan							
	Geology		Rocks and Soils								
			Geologic Changes	By Water By Heat	Stratification Erosion Upheavals, etc. Rock-making						
	Biology			Vertebrata	Mammalogy Ornithology Herpetology Ichthyology						
				Tunicata							
			Zoölogy	Arthropoda Mollusca Worms Echinodermata Coelenterata Sponges Protozoa	Entomology Conchology						
				Phenogams	Exogens Endogens	. . . . . Vital Force				
			Botany	Cryptogams	Acrogens Thallogens Protophytes						
			The World	Mineralogy	Crystallography						
				Chemistry	Organic Inorganic	 Atomic Force				
					Aurora Lightning Rainbow						
				Storms	Water Spouts Tornadoes Cyclones Hurricanes						
		Meteorology		Snow, Sleet and Ice Dew and Frost Rain Clouds Fogs and Mists Winds							
		Electricity Magnetism Light Heat Sounds			. . . . . Molecular Force					
	Physics										
	Force			Hydrostatic Press Jointed Links Inclined Plane Lever							
		Mechanical Powers									
		Equilibrium Motion									
	Astronomy		Gases Liquids Solids								
		Matter									
			Nebulae								
		Stellar	Constellations	Southern Equatorial Northern							
			Meteors Comets	Aerolites							
				Neptune Uranus Saturn Jupiter Asteroids Mars	. . . . . Gravitation					
		Solar	Planets	Earth | Moon Venus Mercury							
			Sun								
		Number, Space, Time	Mathematics	Analysis	Calculus Analytical Geometry Algebra						
	Geometry			Conic Sections Trigonometry							
	Arithmetic										

Number, Space, Time

ON MINERALOGY.

A First Book of Mineralogy.

By J. H. Collins.

A System of Mineralogy.

By James D. Dana.

ON BIOLOGY.

On the Study of Biology in American Addresses and
in Lay Sermons, etc.

By Thomas H. Huxley, LL. D.

Origin of Species.

By Charles R. Darwin.

BOTANY.

Outlines of Plant Life.

By J. H. Withe.

Descriptive Botany.

By Eliza A. Youmans.

ZOÖLOGY.

Elements of Zoölogy.

By C. F. Holder and J. B. Holder, M. D.

An Introduction to the Classification of Animals.

By Thomas H. Huxley.

ON GEOLOGY.

The Geological Story Briefly Told.

By James D. Dana, LL. D.

The Story of the Earth and Man.

By J. W. Dawson, LL. D.

The Students' Elements of Geology.

By Sir Charles Lyell.

Geological Sketches.

By Louis Agassiz.

Palæontology.

By Richard Owen.

ON GEOGRAPHY.

Select from the school text-books and atlases. Warren's Common School Geography is a good single volume work on the subject and answers for an atlas.

Read Bayard Taylor's Travels for descriptive Geography.

ON KNOWLEDGE OF THE WORLD (generally).

Cosmos.

By Alexander Humbolt.

ON PHYSICAL MAN.

ANATOMY, PHYSIOLOGY AND HYGIENE.

Elementary Anatomy and Physiology.

By Edward Hitchcock, LL. D., and Edward Hitchcock, Jr., M. D.

The Physiology of Common Life.

By G. H. Lewes.

Huxley and Youman's Physiology and Hygiene.

By Thomas H. Huxley, LL. D., and William J. Youmans, M. D.

The Handbook of Household Science.

By Edward L. Youmans, M. D.

Our Digestion.

By Dio Lewis.

How To Get Strong.

By William Blaikie.

PHRENOLOGY.

Fowler's Works.

By O. S. Fowler.

Phrenology Made Easy.

By A. L. Ferry.

MEDICINE.

There is need of a popular work on Medicine; not written from the standpoint of a particular school, but with a broad view of the whole subject.

The New Cyclopedia of Family Medicine, edited by George M. Beard, M. D., is the best popular manual of Medicine I have seen. Read:

Modern Inquiries.

By Jacob Bigelow, M. D.

Plain Home Talk and Medical Common Sense.

By E. B. Foote, M. D.

VETERINARY.

The Farmers' Veterinary Adviser.

By James Law, Professor of Veterinary Science.

ANTHROPOLOGY.

Evidence as to Man's Place in Nature.

By T. H. Huxley.

The Descent of Man.

By Charles R. Darwin.

ETHNOLOGY.

The Natural History of Man.

By James C. Prichard, F. R. S.

ON MAN SOCIALLY.

GRAMMAR.

Kerl's Comprehensive Grammar.

By Simon Kerl, A. M.

Words and Their Uses.

By Richard Grant White.

The English Grammar of William Cobbett and the Verbalist.

By Alfred Ayres.

RHETORIC.

Principles of Rhetoric.

By A. S. Hill.

The Art of Speech. Volume I.

By L. T. Townsend, D. D.

PHILOLOGY.

Lectures on the Science of Language.

By Max Müller, M. A.

The Life and Growth of Language.

By W. D. Whitney.

EDUCATION.

Self Culture.

By James Freeman Clarke.

Culture Demanded by Modern Life.

By E. L. Youmans.

OCCUPATIONS.

The Great Industries of the United States.

By Horace Greely and others.

A Short History of Art.

By Julia B. De Forest.

Oratory—The Art of Speech. Volume II., Part I.

By L. T. Townsend.

AMUSEMENTS.

Festivals, Games, and Amusements. (Ancient and Modern.)

By Horatio Smith.

Hoyle's Games.

By Thomas Frere.

DOMESTIC LIFE.

Plain Home Talk and Medical Common Sense.

By E. B. Foote, M. D.

Essay on Domestic Life in Society and Solitude.

By R. W. Emerson.

Marriage—Divorce, in Prose Works.

By John Milton.

SOCIETY.

Society and Solitude.

By R. W. Emerson.

Past and Present.

By Thomas Carlyle.

POLITICS.

Politics for Young Americans.

By Charles Nordhoff.

Social Statics.

By Herbert Spencer.

War—in Prose Works.

By John Milton.

The True Grandeur of Nations.

By Charles Sumner.

Chartism.

By Thomas Carlyle.

Chapters on Socialism.

By John Stuart Mill.

Social Problems.

By Henry George.

Principles of Political Economy.

By Simon Newcomb, LL. D.

Political Economy.

By Francis A. Walker.

Principles of Political Economy, by John Stuart Mill,
abridged, with a sketch of the history of Political
Economy.

By J. L. Laughlin.

Unto This Last: Four Essays on the First Principles
of Political Economy.

By John Ruskin.

The Crown of Wild Olive. Three Lectures on Work,
Traffic, and War.

By John Ruskin.

Time and Tide—The Laws of Work.

By John Ruskin.

The A B C of Finance.

By Simon Newcomb.

Read the Novels:

Hard Times.

By Charles Dickens.

Put Yourself in His Place.

By Charles Reade.

LAW.

Read: Ewell's Essentials of the Law and The Students Kent.

ARCHÆOLOGY.

Prehistoric Times.

By Sir John Lubbock.

HISTORY.

Abbotts' Histories as follows:

Cyrus the Great.

Alexander the Great.

Julius Cæsar.

Alfred the Great.

William the Conqueror.

George Washington.

Napoleon Bonaparte.

By Jacob Abbott and John S. C. Abbott.

The History of Charlemagne.

By G. P. R. James.

Lectures on Heroes.

By Thomas Carlyle.

A Manual of Ancient History.

By M. E. Thalheimer.

A Manual of Mediæval and Modern History.

By M. E. Thalheimer

Historical Chart.

By Azel S. Lyman.

History of Greece.

By T. T. Timayenis,

A Smaller History of Rome.

By William Smith and Eugene Lawrence.

History of England.

By Charles Dickens.

History of England.

By Thomas B. Macaulay.

A Popular History of the United States of America.

By John C. Ridpath, LL. D.

Read the following Historical Novels:

Antonia. (On the fall of Rome.)

By Wilkie Collins.

Hypatia. (On Alexandria early in the Fifth Century.)

By Charles Kingsley.

The Talisman. (On the Third Crusade.)

By Sir Walter Scott.

Kenilworth. (On the times of Elizabeth.)

By Sir Walter Scott.

Lionel Lincoln. (On the American Revolution.)

By J. Fenimore Cooper.

A Tale of Two Cities. (On the French Revolution.)

By Charles Dickens.

Les Misérables. (On the Battle of Waterloo.)

By Victor Hugo.

War and Peace. (Napoleon and Russia.)

By Lyof N. Tolstoi.

BIOGRAPHY.

Plutarch's Lives.

Johnson's Lives of the Poets.

Boswell's Life of Johnson.

ON MAN MENTALLY.

LITERATURE.

Ancient Literature.

By John D. Quackenbos, A. M.

English Literature.

By Rev. Stopford Brooke.

American Literature.

By Charles F. Richardson.

Read the Important Works and Masterpieces of Literature. See Table of, next chapter.

PSYCHOLOGY.

Outlines of Psychology.

By James Sully, A. M.

The Study of Psychology.

By George Henry Lewes.

Principles of Mental Physiology.

By William B. Carpenter, LL. D.

Logic.

The Art of Speech. Volume II., Part 2.

By L. T. Townsend.

Ethics.

Bain's Moral Science.

The Conduct of Life.

By R. W. Emerson.

Utilitarianism.

By J. S. Mill.

The Data of Ethics.

By Herbert Spencer.

METAPHYSICS.

Biographical History of Philosophy — Ancient and Modern.

By George Henry Lewes.

Problems of Life and Mind.

By G. H. Lewes.

Intuitions of the Mind.

By James M' Cosh.

Outline Study of Man.

By Mark Hopkins.

Conscience.

By Joseph Cook.

RELIGION.

The Origin of Animal Worship — an Essay.

By Herbert Spencer.

Essays on Religion.

By J. S. Mill.

The Idea of God as Affected by Modern Knowledge.

By John Fisk.

Ten Great Religions.

By James Freeman Clarke

PHILOSOPHY.

Bacon's Advancement of Learning.

The Positive Philosophy of Auguste Comte.

Translated by Harriet Martineau.

Herbert Spencer's Synthetic Philosophy.

Lectures on Evolution in American Addresses.

By Thomas H. Huxley.

LITERATURE.

CHAPTER V.

LITERATURE.

IN its widest sense, Literature comprises all the written thoughts of mankind upon all subjects in all times. The term Literature as generally used means the best written thought of the best thinkers, which is preserved to us in books. We present the subject Literature by means of the following tables and chart, considering first, authors; second, masterpieces and important works; third, departments; and fourth, divisions, etc. The Table of Authors includes the *great* names of the prominent Literatures of the world, and some of the *lesser* names, particularly of our own Literature. It has been our aim to include in the table all the names down to the last birth date given, which an American general student of Literature need have some knowledge of; but no doubt names, belonging to the lesser lights of Literature, have been omitted, that are well worthy to be included. The names are arranged in the order of the date of birth, and are numbered consecutively. The number of each name is used with the name each time it occurs in the other tables and in the chart; also all the names appear in the index with their respective table numbers. By this arrangement any name in the Table of Authors can be readily found. The first column

after the names shows the century in which the author lived; the second and third columns give the years of birth and death; the fourth column shows the particular Literature to which the author belongs, that is, the Literature of what language; the fifth column shows the department of Literature in which the author's name is most prominent; the sixth column gives the name of the author's masterpiece or important work, and the last column shows the birthplace.

TABLE OF AUTHORS.

ORIENTAL AND CLASSICAL AUTHORS.

No.	NAME.	BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		B. C.	B. C.				
1	Ptah-hotep .	.	2000?	Egyptian .	Ethics . .	. . . . .	. . . . .
2	Moses . .	1571	1451	Hebrew . .	Religion . .	Pentateuch	Egypt
3	Pentaour . .	.	.	Egyptian .	Poetry . .	. . . . .	. . . . .
4	Zoroaster . .	.	.	Persian . .	Religion . .	. . . . .	Bactria, Asia
5	Manu . . . .	.	1200?	Hindoo . .	Ethics . .	Code . . . . .	. . . . .
6	Solomon . .	1033	975	Hebrew . .	Poetry . .	Proverbs	Jerusalem, Syria
7	Homer . . . .	.	.	Greek . . .	Poetry . .	Iliad	Smyrna, Asa Minor
8	Hesiod . . . .	.	.	Greek . . .	Poetry . .	Works and Days	Boeotia, Greece
9	Thales	640	550	Greek . . .	Metaphysics .	. . . . .	Miletus, Asia Minor
10	Solon	638	559	Greek . . .	Law	Code	Athens, Greece
11	Jeremiah . .	.	.	Hebrew . .	Poetry . .	Lamentations	Anathoth, Syria
12	Æsop . . . .	.	.	Greek . . .	Fiction . . .	Fables	Phrygia, Asia Minor
13	Sappho . . . .	.	.	Greek . . .	Poetry . . .	Ode to Aphrodite	Mytilene, Asia Minor
14	Lao Tsze . . .	604?	.	Chinese . .	Ethics . . .	The Road to Virtue	China
15	Confucius . .	551	478	Chinese . .	Ethics . . .	Analects	China
16	Buddha . . . .	.	.	Hindoo . .	Religion . .	Discourses . . . . .	. . . . .
17	Æschylus . . .	525	456	Greek . . .	Drama . . .	Prometheus	Eleusis, Greece
18	Pindar	520	440	Greek . . .	Poetry . . .	To Diagoras	Boeotia, Greece
19	Ezra . . . . .	.	.	Hebrew . .	Compilation .	Old Testament . . . . .	. . . . .

ORIENTAL AND CLASSICAL AUTHORS.—Continued.

No.	NAME.	B.C. Century.	BORN.	DIED.	LITERATURE	DEPARTMENT.	WORK.	BIRTHPLACE.
20	Sophocles . . .	5th	B. C. 495	B. C. 405	Greek . . .	Drama . . .	Œdipus	Colonus, Greece . . .
21	Euripides . . .		485	406	Greek . . .	Drama . . .	The Medea	Salamis, Greece . . .
22	Herodotus . . .		484	420	Greek . . .	History . . .	Græco-Persian War	Halicarnassos, Asia Minor
23	Thucydides . . .		471	400	Greek . . .	History . . .	Peloponnesian War	Attica, Greece . . .
24	Socrates . . .		470	399	Greek . . .	Ethics . . .	. . . . .	Athens, Greece . . .
25	Hippocrates . . .	—	460	357	Greek . . .	Medicine . . .	. . . . .	Island of Cos . . .
26	Lysias . . .		458	378	Greek . . .	Oratory . . .	. . . . .	Athens, Greece . . .
27	Aristophanes . . .		444	380	Greek . . .	Drama . . .	The Clouds . . . . .	. . . . .
28	Xenophon . . .		444	355	Greek . . .	History . . .	Anabasis	Athens, Greece . . .
29	Plato . . .		429	348	Greek . . .	Metaphysics . . .	Phædo	Athens, Greece . . .
30	Æschines . . .	4th	389	314	Greek . . .	Oratory . . .	Against Ctesiphon	Athens, Greece . . .
31	Demosthenes . . .		384	322	Greek . . .	Oratory . . .	On the Crown	Athens, Greece . . .
32	Aristotle . . .		384	322	Greek . . .	Metaphysics . . .	The Metaphysics	Attica, Greece . . .
33	Mencius . . .		370	288	Chinese . . .	Ethics . . .	Fourth Shoo	Stagira, Thrace . . .
34	Euclid . . .		. . .	. . .	Greek . . .	Mathematics . . .	Elements of Geometry	China
35	Archimedes . . .	—	287	212	Greek . . .	Mathematics . . .	The Sphere and Cylinder	Alexandria, Egypt . . .
36	Theocritus . . .	3d	. . .	. . .	Greek . . .	Poetry . . .	Triumph of Daphnis	Syracuse, Sicily . . .
37	Valmiki . . .		. . .	. . .	Hindoo . . .	Poetry . . .	Ramayana	Syracuse, Sicily . . .
38	Plautus . . .		254	184	Latin . . .	Drama . . .	The Captives . . . . .	. . . . .
39	Polybius . . .	—	204	122	Greek . . .	History . . .	Universal History	Sarsina, Italy . . .
40	Terence . . .	2d	195	159	Latin . . .	Drama . . .	The Self Tormentor	Megalopolis, Greece . . .
41	Vyasa . . .		. . .	. . .	Hindoo . . .	Poetry . . .	Mahabharata	Carthage, Africa . . .

ORIENTAL AND CLASSICAL AUTHORS.—Continued.

No.	NAME.	B.C.] Century.	BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		B. C.	B. C.					
42	Cicero . . .		106	43	Latin . . .	Oratory . . .	Philippics	Arpinum, Italy
43	Cæsar . . .		100	44	Latin . . .	History . . .	Commentaries	Rome, Italy
44	Lucretius . . .		95	55	Latin . . .	Poetry . . .	On the Nature of Things	Italy
45	Catullus . . .		87	54	Latin . . .	Poetry . . .	To Lesbia	Verona, Italy
46	Sallust . . .		86	34	Latin . . .	History . . .	Jugurthine War	Amiternom, Italy
47	Nepos . . .		74	24	Latin . . .	Biography . . .	Lives of Eminent Commanders . . . . .	. . . . .
48	Virgil . . .		70	19	Latin . . .	Poetry . . .	Æneid	Andes, Italy
49	Dionysius . . .		70	6	Greek . . .	History . . .	Roman Antiquies	Caria, Asia Minor
50	Horace . . .		65	8	Latin . . .	Poetry . . .	Ode to Mæcenæ	Venusia, Italy
		A. D.	A. D.					
51	Livy . . .	A. D. |	59	17	Latin . . .	History . . .	Annals	Patavium, Italy
52	Ovid . . .		43	17	Latin . . .	Poetry . . .	Metamorphoses	Sulmo, Italy
53	Strabo . . .		. . .	21	Greek . . .	Geography . . .	. . . . .	Pontus, Asia Minor
54	Seneca . . .		8	65	Latin . . .	Ethics . . .	On Anger	Cordova, Spain
55	Paul . . .		. . .	67	Greek . . .	Religion . . .	Romans	Tarsus, Asia Minor
56	Pliny . . .		23	79	Latin . . .	Nature . . .	Natural History	Como, Italy
57	Josephus . . .		37	103	Greek . . .	History . . .	Jewish Antiquities	Jerusalem, Syria
58	Kalidasa . . .		. . .	. . .	Hindoo . . .	Drama . . .	Sakoontala . . . . .	. . . . .
59	Juvenal . . .	|	40	125	Latin . . .	Poetry . . .	Tenth Satire	Aquinum, Italy
60	Plutarch . . .	2d	50	120	Greek . . .	Biography . . .	Parallel Lives	Chæronea, Greece
61	Tacitus . . .		54	118	Latin . . .	History . . .	Annals . . . . .	. . . . .
62	Suetonius . . .		. . .	. . .	Latin . . .	Biography . . .	Lives of the Twelve Cæsars . . . . .	. . . . .

ORIENTAL AND CLASSICAL AUTHORS.—*Concluded.*

No.	NAME.	A.D. Century.		BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		A. D.	A. D.						
63	Lucian . . .	120	200	Greek	.	Fiction . . .	.	Dialogues of the Gods . . .	Syria
64	Gaius . . .	.	.	Latin	.	Law . . .	.	Institutes . . . . .	. . . . .
65	Aurelius . . .	121	180	Latin	.	Ethics . . .	.	Meditations	Rome, Italy
66	Galen . . .	130	218	Greek	.	Medicine . . .	.	Ars Medica	Pergamus, Asia Minor . . .
67	Ptolemy . . .	.	.	Greek	.	Astronomy . . .	.	Syntaxis	Pelusium, Egypt
68	Tertullian . . .	150	230	Latin	.	Theology . . .	.	Apologeticus	Carthage, Africa
69	Origen . . .	185	254	Greek	.	Theology . . .	.	On Martyrdom	Alexandria, Egypt
70	Athanasius . . .	296	373	Greek	.	Theology . . .	.	On the Incarnation	Alexandria, Egypt
71	Chrysostom . . .	350	407	Greek	.	Theology . . .	.	Commentaries	Antioch, Syria
72	Augustine . . .	353	430	Latin	.	Theology . . .	.	On the City of God	Tagaste, Africa
73	Boethius . . .	470	524	Latin	.	Ethics . . .	.	Consolation of Philosophy	Italy
74	Gregory . . .	540	604	Latin	.	Theology . . .	.	Homilies	Rome, Italy

MEDIÆVAL AUTHORS.

No.	NAME.	BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		A. D.	A. D.				
75	Mohammed . . .	571	632	Arabian	Religion	Koran . . .	Mecca, Arabia . . .
76	Firdusi . . .	940	1020	Arabian	Poetry	Shah-Namah . .	Khorassan, Persia . .
77	Hariri . . .	1054	1121	Arabian	Poetry	The Assemblies	Bossova, Asia . . .
78	Thomas Aquinas .	1227	1274	Italian	Theology	Sum of Theology	Naples, Italy . . .
79	Dante Alighieri .	1265	1321	Italian	Poetry	Divine Comedy	Florence, Italy . . .
80	John Mandeville .	1300	1372	English	Travels	Traveller's Tales	St. Albans, England .
81	Francesco Petrarck	1304	1374	Italian	Poetry	To Laura . . .	Arezzo, Italy . . .
82	Giovanni Boccaccio	1313	1375	Italian	Fiction	Decamerone . .	. . . . .
83	John Wiclif . . .	1324	1384	English	Theology	Treatises . . .	Yorkshire, England .
84	Jean Froissart . .	1337	1410	French	History	Chronicles . . .	Valenciennes, France
85	Geoffrey Chaucer .	1340	1400	English	Poetry	Canterbury Tales	. . . . .
86	John Fortescue . .	1395	1486	English	Law	. . . . .	. . . . .

MODERN AUTHORS.

No.	NAME.	A. D.] Century.	BORN.		DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
			A. D.	A. D.					
87	Niccolo Macchiavelli . . .	16th	1469	1527	Italian	Politics . . .	Lettere		Florence, Italy
88	Nicolas Copernicus . . .		1473	1543	German	Astronomy . .	. . . . .		Thorn, Poland
89	Lodovico Ariosto . . .		1474	1533	Italian	Poetry . . .	Orlando Furioso		Reggio, Italy
90	Thomas More . . .		1480	1535	English	Fiction . . .	Utopia		London, England
91	Martin Luther . . .		1483	1546	German	Theology . .	Table Talk		Eisleben, Germany
92	Francois Rabelais . . .		1483	1553	French	Fiction . . .	Gargantua and Pantagruel		Chinon, France
93	Philipp Melanchthon . .		1497	1560	German	Theology . .	Loci		Bretten, Germany
94	John Knox . . .		1505	1572	English	Theology . .	Faithful Admonition		Gifford, Scotland
95	John Calvin . . .		1509	1564	French	Theology . .	Institutes		Nayon, France
96	Michel E. Montaigne . .		1533	1592	French	Essays . . .	Essais		Dordogne, France
97	Torquato Tasso . . .		1544	1595	Italian	Poetry . . .	Jerusalem Delivered		Sorrento, Italy
98	Miguel Cervantes . . .		1547	1616	Spanish	Fiction . . .	Don Quixote		Alcala, Spain
99	Walter Raleigh . . .		1552	1628	English	History . . .	History of the World		Devonshire, England
100	Edmund Spenser . . .		1553	1599	English	Poetry . . .	Faerie Queen		London, England
101	Philip Sidney . . .		1554	1586	English	Poetry . . .	Arcadia		Penshurst, England
102	Francis Bacon . . .		1561	1626	English	Philosophy .	Advancement of Learning		London, England
103	Lope de Vega . . .		1562	1635	Spanish	Drama . . .	The Father Outwitted		Madrid, Spain
104	Christopher Marlowe . .	17th	1564	1593	English	Drama . . .	Doctor Faustus		Canterbury, England
105	William Shakespeare . .		1564	1616	English	Drama . . .	Hamlet		Stratford, England
106	Galileo Galilei . . .		1564	1642	Italian	Astronomy .	. . . . .		Pisa, Italy
107	Johann Kepler . . .		1571	1630	German	Astronomy .	Astronomia Nova		Magstatt, Germany

MODERN AUTHORS.—Continued.

No.	NAME.	A. D. Century.	BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
			A. D.	A. D.				
108	Benjamin Jonson	17th	1574	1637	English	Drama	Volpone	London, England
109	Thomas Hobbes		1588	1679	English	Metaphysics	Philosophical Rudiments	Malmesbury, England
110	René Descartes		1596	1650	French	Metaphysics	Meditations	La Haye, France
111	Roger Williams		1599	1683	American	Theology	The Bloody Tenent	Wales
112	Pierre Corneille		1606	1684	French	Drama	Cinna	Rouen, France
113	John Milton		1608	1674	English	Poetry	Paradise Lost	London, England
114	Samuel Butler		1612	1680	English	Poetry	Hudibras	Worcestershire, England
115	Jeremy Taylor		1613	1667	English	Theology	Ductor Dubitantium	Cambridge, England
116	Jean B. P. Moliere		1622	1673	French	Drama	Tartufe	Paris, France
117	Blaise Pascal		1623	1662	French	Ethics	Provincial Letters	Auvergne, France
118	Jacques B. Bossuet		1627	1704	French	Oratory	Discourse on History	Dijon, France
119	John Bunyan		1628	1688	English	Fiction	Pilgrim's Progress	Bedford, England
120	John Dryden		1631	1700	English	Poetry	Alexander's Feast	Aldwinckle, England
121	Benedict Spinoza		1632	1677	German	Metaphysics	Ethics	Amsterdam, Holland
122	John Locke		1632	1704	English	Metaphysics	The Human Understanding	Wrington, England
123	Jean B. Racine		1639	1699	French	Drama	Athalie	Picardy, France
124	Isaac Newton		1642	1727	English	Astronomy	Principia	Woolstrop, England
125	Gottfried W. Leibnitz	18th	1646	1716	German	Metaphysics	Monadology	Leipsic, Germany
126	Francois Fénelon		1651	1715	French	Fiction	Adventures of Télémaque	Perigord, France
127	Daniel De Foe		1661	1731	English	Fiction	Robinson Crusoe	London, England
128	Cotton Mather		1663	1728	American	Theology	Memorable Providences	Boston, Massachusetts

MODERN AUTHORS.—Continued.

No.	NAME.	A. D. | Century.		BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		A. D.	Century.						
129	Jonathan Swift	1667	A. D.	1745	Fiction	English	Fiction	Gulliver's Travels	Dublin, Ireland
130	Alain R. Le Sage	1668		1747	Fiction	French	Fiction	Gil Blas	Sarzeau, France
131	Joseph Addison	1672		1719	Essays	English	Essays	The Spectator	Milston, England
132	Christian Wolf	1679		1754	Metaphysics	German	Metaphysics		Breslau, Germany
133	George Berkley	1684		1753	Metaphysics	English	Metaphysics	Minute Philosopher	Kilcrin, Ireland
134	Alexander Pope	1688		1744	Poetry	English	Poetry	Essay on Man	London, England
135	Emanuel Swedenborg	1688		1772	Theology	Swedish	Theology	The True Christian Religion	Stockholm, Sweden
136	Charles Montesquieu	1689		1755	Politics	French	Politics	Spirit of the Laws	Bordeaux, France
137	Philip Chesterfield	1694		1773	Letters	English	Letters	Letters to His Son	London, England
138	Francois Voltaire	1694		1778	History	French	History	Century of Louis XIV.	Chatenay, France
139	Jonathan Edwards	1703		1758	Theology	American	Theology	Freedom of Will	East Windsor, Connecticut
140	John Wesley	1703		1791	Theology	English	Theology	Commentaries	Epworth, England
141	Benjamin Franklin	1706		1790	Maxims	American	Maxims	Poor Richard's Almanac	Boston, Massachusetts
142	Henry Fielding	1707		1754	Fiction	English	Fiction	Tom Jones	Somersetshire, England
143	Georges Buffon	1707		1788	Nature	French	Nature	Epochs of Nature	Montbar, France
144	Carlo Goldoni	1707		1795	Drama	Italian	Drama	A Curious Accident	Venice, Italy
145	Samuel Johnson	1709		1784	Biography	English	Biography	Lives of the Poets	Lichfield, England
146	Thomas Reid	1710		1796	Metaphysics	English	Metaphysics		Strachan, Scotland
147	David Hume	1711		1776	Methapysics	English	Methapysics	Inquiry Concerning the Human Understanding	Edinburgh, Scotland
148	Jean J. Rousseau	1712		1778	Politics	French	Politics	Social Contract	Geneva, Switzerland

MODERN AUTHORS.—Continued.

No.	NAME.	BORN	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		A. D.	A. D.				
149	Laurence Sterne	1713	1768	English . .	Fiction . .	Tristram Shandy	Clonmel, Ireland
150	Denis Diderot	1713	1784	French . .	Encyclopedia . .	. . . . .	Langres, France
151	Etienne Condillac	1715	1780	French . .	Metaphysics . .	Treaties on Sensations	Grenoble, France
152	Thomas Gray	1716	1771	English . .	Poetry . .	Elegy	London, England
153	Johann J. Winckelmann . .	1717	1768	German . .	Archæology . .	. . . . .	Stendal Germany
154	Tobias G. Smollett	1721	1771	English . .	Fiction . .	Roderick Random	Cardross, Scotland
155	William Blackstone	1723	1780	English . .	Law . .	Commentaries	London, England
156	Adam Smith	1723	1790	English . .	Politics . .	Wealth of Nations	Kirkcaldy, Scotland
157	Friedrich Klopstock	1724	1803	German . .	Poetry . .	. . . . .	Quedlinburg, Germany
158	Immanuel Kant	1724	1804	German . .	Metaphysics . .	Critique of Pure Reason	Königsberg, Germany
159	James Otis	1725	1783	American . .	Oratory . .	. . . . .	West Barnstable, Massachusetts
160	Oliver Goldsmith	1728	1774	English . .	Fiction . .	Vicar of Wakefield	Pallas, Ireland
161	Gotthold E. Lessing	1729	1781	German . .	Criticism . .	Laokoon	Camenz, Germany
162	Edmund Burke	1730	1797	English . .	Oratory . .	On the East India Bill	Dublin, Ireland
163	William Cowper	1731	1800	English . .	Poetry . .	The Task	Great Berkhamstead, England
164	George Washington	1732	1799	American . .	Politics . .	Farewell Address	Westmoreland County, Virginia
165	Christoph M. Wieland	1733	1813	German . .	Poetry . .	Oberon	Württemberg, Germany
166	Patrick Henry	1736	1799	American . .	Oratory . .	. . . . .	Studley, Virginia
167	Edward Gibbon	1737	1794	English . .	History . .	Decline and Fall of the Roman Empire	Putney, England
168	Thomas Paine	1737	1809	American . .	Politics . .	Common Sense	Thetford, England

MODERN AUTHORS.—Continued.

No.	NAME.	BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		A. D.	A. D.				
169	William Herschel	1738	1822	English . .	Astronomy . .	. . . . .	Hanover, Germany
170	James Boswell	1740	1795	English . .	Biography . .	Life of Johnson	Edinburgh, Scotland
171	Thomas Jefferson	1743	1826	American . .	Politics	Declaration of Independence . .	Albemarle County, Virginia . .
172	Johann G. Herder	1744	1803	German . .	Poetry	Cid	Mohrungen, Germany
173	Jeremy Bentham	1748	1832	English . .	Ethics . . . . .	. . . . .	London, England
174	Honore Mirabeau	1749	1791	French . .	Oratory . . . .	. . . . .	Bignon, France
175	Pierre S. Laplace	1749	1827	French . .	Mathematics . .	. . . . .	Normandy, France
176	Johann W. Goethe	1749	1832	German . .	Drama	Faust	Frankfort, Germany
177	Richard B. Sheridan	1751	1816	English . .	Drama	The School for Scandal	Dublin, Ireland
178	Dugald Stewart	1753	1828	English . .	Metaphysics . .	. . . . .	Edinburgh, Scotland
179	Alexander Hamilton	1757	1804	American . .	Politics	The Federalist	Nevis, West Indies
180	Noah Webster	1758	1843	American . .	Dictionary . . .	. . . . .	West Hartford, Connecticut . .
181	Robert Burns	1759	1796	English . .	Poetry	Tam O'Shanter	Ayr, Scotland
182	Johann C. F. Schiller	1759	1805	German . .	Poetry	The Diver	Marbach, Germany
183	Johann G. Fichte	1762	1814	German . .	Metaphysics . .	Science of Knowledge	Rammenau, Germany
184	Jean Paul Richter	1763	1825	German . .	Fiction	Titan	Wunsiedel, Germany
185	James Kent	1763	1847	American . .	Law	Commentaries	Phillippi, New York
186	James Mackintosh	1765	1832	English . .	Metaphysics . .	. . . . .	Aldourie, Scotland
187	Annie Louise Staël	1766	1817	French . .	Fiction	Corinne	Paris, France
188	Friedrich Schleiermacher	1768	1834	German . .	Theology	The Christian Faith	Breslau, Germany
189	George Cuvier	1769	1832	French . .	Zoölogy	Animal Kingdom	Montbéliard, France

MODERN AUTHORS.—Continued.

No.	NAME.	BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		A. D.	A. D.				
190	Francois Chateaubriand	1769	1848	French	Fiction	Atala	Saint Malo, France
191	Alexander Humbolt	1769	1859	German	Nature	Cosmos	Berlin, Germany
192	Georg Hegel	1770	1831	German	Metaphysics	Phenomenology	Stuttgart, Germany
193	William Wordsworth	1770	1850	English	Poetry	Intimations of Immortality	Cockermouth, England
194	Charles B. Brown	1771	1810	American	Fiction	Wieland	Philadelphia, Pennsylvania
195	Walter Scott	1771	1832	English	Fiction	Waverly	Edinburgh, Scotland
196	Sydney Smith	1771	1845	English	Humor	Wit and Wisdom	Woodford, England
197	Friedrich Hardenberg	1772	1801	German	Fiction	Heinrich Von Ofterdingen	Wiedestedt, Germany
198	Friedrich Schlegel	1772	1829	German	Fiction	Lucinde	Hanover, Germany
199	Samuel T. Coleridge	1772	1834	English	Poetry	Christabel	Devonshire, England
200	Ludwig Tieck	1773	1853	German	Fiction	Dichterleben	Berlin, Germany
201	Robert Southey	1774	1843	English	Poetry	Joan of Arc	Bristol, England
202	Charles Lamb	1775	1834	English	Essays	Essays of Elia	London, England
203	Friedrich Schelling	1775	1854	German	Metaphysics	Transcendental Idealism	Leonberg, Germany
204	Heinrich Kleist	1776	1811	German	Fiction	Michael Kohlhaas	Frankfort-on-the-Oder, Germany
205	Ernst Hoffman	1776	1822	German	Fiction	Meister Martin	Konigsberg, Germany
206	Thomas Campbell	1777	1844	English	Poetry	The Pleasures of Hope	Glasgow, Scotland
207	Henry Hallam	1777	1859	English	History	Middle Ages	Windsor, England
208	James K. Paulding	1778	1860	American	Fiction	The Dutchman's Fireside	Nine Partners, New York
209	William E. Channing	1780	1842	American	Theology	Evidences of Christianity	Newport, Rhode Island
210	Daniel Webster	1782	1852	American	Oratory	Reply to Hayne	Salisbury, New Hampshire

MODERN AUTHORS.—Continued.

No.	NAME.	BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		A. D.	A. D.				
211	Washington Irving . . .	1783	1859	American .	Essays . . .	Sketch Book	New York City
212	Henry Wheaton . . .	1785	1848	American .	Law	International Law	Providence, Rhode Island . . .
213	Thomas De Quincey . .	1785	1859	English . .	Essays . . .	Confessions of an Opium Eater	Manchester, England
214	August Bockh	1785	1867	German . .	Archæology . .	. . . . .	Carlsruhe, Germany
215	Alessandro Manzoni . .	1785	1873	Italian . .	Fiction . . .	I Promessi Sposi	Milan, Italy
216	James C. Prichard . . .	1786	1848	English . .	Ethnology . .	Natural History of Man	Ross, England
217	Benjamin Greenleaf . .	1786	1864	American .	Mathematics .	. . . . .	Haverhill, Massachusetts . . .
218	Johann L. Uhland . . .	1787	1862	German . .	Poetry . . .	. . . . .	Tubingen, Germany
219	Richard Whately . . .	1787	1863	English . .	Theology . . .	The Kingdom of Christ	London, England
220	Francois Guizot	1787	1874	French . .	History . . .	History of France for My Grand-children	Nimes, France
221	Jacob Bigelow	1787	1879	American .	Medicine . .	Modern Inquiries	Sudbury, Massachusetts
222	Richard H. Dana . . .	1787	1879	American .	Poetry . . .	The Buccaneer	Cambridge, Massachusetts . . .
223	George G. Byron . . .	1788	1824	English . .	Poetry . . .	Childe Harold	London, England
224	William Hamilton . . .	1788	1856	English . .	Metaphysics .	Philosophy of the Unconditioned	Glasgow, Scotland
225	Johann A. Neander . . .	1789	1850	German . .	Theology . . .	History of the Church	Göttingen, Germany
226	James F. Cooper	1789	1851	American .	Fiction . . .	The last of the Mohicans	Burlington, New York
227	Silvio Pellico	1789	1854	Italian . .	Politics . . .	Prisons	Saluzzo, Italy
228	Jared Sparks	1789	1866	American .	Biography . .	. . . . .	Willington, Connecticut
229	Fitzgreene Halleck . . .	1790	1867	American .	Poetry . . .	Marco Bozzaris	Guilford, Connecticut
230	Alphonse Lamartine . .	1790	1869	French . .	Poetry . . .	Meditations	Macon, France

MODERN AUTHORS.—Continued.

No.	NAME.	BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		A. D.	A. D.				
231	Michael Faraday	1791	1867	English . .	Chemistry . .	. . . . .	London, England
232	Charles Knight	1791	1873	English . .	History . . .	Popular History of England . .	Windsor, England
233	Victor Cousin	1792	1867	French . .	Metaphysics .	Modern Philosophy	Paris, France
234	John F. Herschel	1792	1871	English . .	Astronomy . .	. . . . .	Slough, England
235	William C. Bryant	1794	1878	American . .	Poetry . . .	Thanatopsis	Cummington, Massachusetts .
236	Joseph R. Drake	1795	1820	American . .	Poetry . . .	The American Flag	New York City
237	Thomas Carlyle	1795	1881	English . .	History . . .	Lectures on Heroes	Ecclefechan, Scotland
238	John Keats	1796	1821	English . .	Poetry . . .	Eve of St. Agnes	London, England
239	William H. Prescott	1796	1859	American . .	History . . .	Ferdinand and Isabella	Salem, Massachusetts
240	Francis Wayland	1796	1865	American . .	Ethics . . .	. . . . .	New York City
241	John S. Wilkinson	1797	1875	English . .	Archæology .	. . . . .	Haxendale, England
242	Charles Lyell	1797	1875	English . .	Geology . . .	. . . . .	Kinnordy, Scotland
243	Auguste Comte	1798	1857	French . .	Philosophy .	Positive Philosophy	Montpelier, France
244	Joseph X. Boniface (Saintine)	1798	1865	French . .	Fiction . . .	Seul	Paris, France
245	Charles Davies	1798	1876	American . .	Mathematics .	. . . . .	Washington, Connecticut . . .
246	Thomas Hood	1799	1845	English . .	Poetry . . .	Bridge of Sighs	London, England
247	Honoré Balzac	1799	1850	French . .	Fiction . . .	Eugénie Grandet	Tours, France
248	Heinrich Heine	1799	1856	German . .	Poetry . . .	Reisebilder	Dusseldorf, Germany
249	Amasa Walker	1799	1875	American . .	Politics . . .	The Science of Wealth	Woodstock, Connecticut . . .
250	Thomas B. Macaulay	1800	1859	English . .	History . . .	History of England	Leicestershire, England
251	George Bancroft	1800	1891	American . .	History . . .	History of the United States .	Worcester, Massachusetts . . .

MODERN AUTHORS.—Continued.

No.	NAME.	A.D. | Century.	BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		A. D.	A. D.	A. D.				
252	Charles Wilkes	1801	1877		American	Travels . . . . .	. . . . .	New York City
253	Theodore D. Woolsey	1801	1889		American	Law . . . . .	. . . . .	New York City
254	Victor Hugo	1802	1885		French	Fiction	Les Misérables	Besançon, France
255	Mark Hopkins	1802	1887		American	Metaphysics	Outline Study of Man	Stockbridge, Massachusetts
256	Douglas Jerrold	1803	1857		English	Humor	The Caudle Lectures	London, England
257	Alexander Dumas	1803	1870		French	Fiction	Monte Christo	Aisne, France
258	Jacob Abbott	1803	1879		American	Biography . . . . .	. . . . .	Hallowell, Maine
259	Ralph W. Emerson	1803	1882		American	Essays	Representative Men	Boston, Massachusetts
260	Nathaniel Hawthorne	1804	1864		American	Fiction	The Scarlet Letter	Salem, Massachusetts
261	Lucile Dudevant (George Sand)	1804	1876		French	Fiction	Valentine	Paris, France
262	Richard Owen	1804	1892		English	Palæontology . . . . .	. . . . .	Lancaster, England
263	John L. Stephens	1805	1852		American	Travels	Incidents of Travel in Central America	Shrewsbury, New Jersey
264	Alexis De Tocqueville	1805	1859		French	Politics	On Democracy in America	Paris, France
265	Edward G. Bulwer	1805	1873		English	Drama	The Lady of Lyons	Norfolk, England
266	John S. C. Abbott	1805	1877		American	History . . . . .	. . . . .	Brunswick, Maine
267	Benjamin Disraeli	1805	1881		English	Fiction	Lothair	London, England
268	Charles J. Lever	1806	1872		English	Fiction	Lord Kilgobbin	Dublin, Ireland
269	John S. Mill	1806	1873		English	Ethics	Utilitarianism	London, England
270	Richard Hildreth	1807	1865		American	History	History of the United States	Deerfield, Massachusetts
271	Louis Agassiz	1807	1873		American	Geology	Geological Sketches	Motier, Switzerland

MODERN AUTHORS.—Continued.

No.	NAME.	A. D. | Century.		BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		A. D.	A. D.						
272	Henry W. Longfellow . . .	1807	1882	American . . .	Poetry . . .	Evangeline	Poetry	Portland, Maine	Portland, Maine
273	John G. Whittier . . .	1807	1892	American . . .	Poetry . . .	Snow Bound	Poetry	Haverhill, Massachusetts	Haverhill, Massachusetts
274	Edgar A. Poe	1809	1849	American . . .	Poetry . . .	The Raven	Poetry	Boston, Massachusetts	Boston, Massachusetts
275	Charles R. Darwin . . .	1809	1882	English . . .	Biology . . .	Origin of Species	Biology	Shrewsbury, England	Shrewsbury, England
276	Orson S. Fowler . . .	1809	1887	American . . .	Phrenology . . .	. . . . .	Phrenology	Cohocton, New York	Cohocton, New York
277	Alfred Tennyson . . .	1809	1892	English . . .	Poetry . . .	Idylls of the King	Poetry	Somersby, England	Somersby, England
278	Oliver W. Holmes . . .	1809	1894	American . . .	Poetry . . .	The Deacon's Masterpiece	Poetry	Cambridge, Massachusetts	Cambridge, Massachusetts
279	Eliot B. Warburton . . .	1810	1852	English . . .	Travels . . .	The Crescent and the Cross	Travels	Aughrim, Ireland	Aughrim, Ireland
280	James F. Clarke . . .	1810	1888	American . . .	Theology . . .	Ten Great Religions	Theology	Hanover, New Hampshire	Hanover, New Hampshire
281	William M. Thackeray . . .	1811	1863	English . . .	Fiction . . .	The History of Henry Esmond	Fiction	Calcutta, India	Calcutta, India
282	Horace Greeley	1811	1872	American . . .	History . . .	The American Conflict	History	Amherst, New Hampshire	Amherst, New Hampshire
283	Charles Sumner	1811	1874	American . . .	Oratory . . .	The Crime Against Kansas	Oratory	Boston, Massachusetts	Boston, Massachusetts
284	Jules Sandeau	1811	1883	French . . .	Fiction . . .	Mlle. de la Seraglière	Fiction	Aubusson, France	Aubusson, France
285	Wendell Phillips	1811	1884	American . . .	Oratory . . .	On the Lost Arts	Oratory	Boston, Massachusetts	Boston, Massachusetts
286	Noah Porter	1811	1892	American . . .	Metaphysics . . .	. . . . .	Metaphysics	Farmington, Connecticut	Farmington, Connecticut
287	James McCosh	1811	1894	American . . .	Metaphysics . . .	Intuitions	Metaphysics	Ayrshire, Scotland	Ayrshire, Scotland
288	James T. Champlin . . .	1811	1882	American . . .	Politics . . .	A Text Book of Political Economy	Politics	Colchester, Connecticut	Colchester, Connecticut
289	Charles Dickens	1812	1870	English . . .	Fiction . . .	David Copperfield	Fiction	Portsmouth, England	Portsmouth, England
290	Octave Feuillet	1812	1890	French . . .	Drama . . .	The Sphinx	Drama	St. Lo, France	St. Lo, France
291	Robert Browning	1812	1889	English . . .	Poetry . . .	Men and Women	Poetry	Camberwell, England	Camberwell, England
292	Harriet B. Stowe	1812	1896	American . . .	Fiction . . .	Uncle Tom's Cabin	Fiction	Litchfield, Connecticut	Litchfield, Connecticut

MODERN AUTHORS.—Continued.

No.	NAME.	BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		A. D.	A. D.				
293	David Livingstone . . .	1813	1873	English . .	Travels . . .	Last Journals . . .	Blantyre, Scotland . . .
294	William B. Carpenter . .	1813	1885	English . .	Psychology . .	Mental Physiology . . .	Exeter, England . . .
295	William Smith . . .	1813	1893	English . .	History . . .	. . . . .	London, England . . .
296	James D. Dana . . .	1813	1895	American . .	Mineralogy . .	. . . . .	Utica, New York . . .
297	Henry W. Beecher . . .	1813	1887	American . .	Theology . . .	Sermons	Litchfield, Connecticut . . .
298	John L. Motley . . .	1814	1877	American . .	History . . .	The Rise of the Dutch Republic . . .	Dorchester, Massachusetts . . .
299	Charles Reade . . .	1814	1884	English . .	Fiction . . .	Christie Johnstone	Ipsden, England . . .
300	Jules Simon . . .	1814	1896	French . .	Metaphysics . .	. . . . .	Lorient, France . . .
301	Arthur P. Stanley . . .	1815	1881	English . .	Theology . . .	Sermons and Essays	Alderley, England . . .
302	Anthony Trollope . . .	1815	1882	English . .	Fiction . . .	The Claverings	London, England . . .
303	Richard H. Dana, Jr. . .	1815	1882	American . .	Travels . . .	Two Years Before the Mast	Cambridge, Massachusetts . . .
304	George Rawlinson . . .	1815	. .	English . .	History . . .	. . . . .	Chadlington, England . . .
305	Charlotte Brontë . . .	1816	1855	English . .	Fiction . . .	Jane Eyre	Thornton, England . . .
306	John G. Saxe . . .	1816	1887	American . .	Poetry . . .	The Cold Water Man	Highgate, Vermont . . .
307	Henry D. Thoreau . . .	1817	1862	American . .	Essays . . .	Walden	Concord, Massachusetts . . .
308	George H. Lewes . . .	1817	1878	English . .	Metaphysics . .	History of Philosophy	London, England . . .
309	Austen H. Layard . . .	1817	1894	English . .	Archæology . .	Nineveh and Its Remains	Paris, France . . .
310	Alexander Bain . . .	1818	1877	English . .	Ethics . . .	. . . . .	Aberdeen, Scotland . . .
311	Ivan Turgeneff . . .	1818	1883	Russian . .	Fiction . . .	Smoke	Orel, Russia . . .
312	Henry W. Shaw . . .	1818	1885	American . .	Humor . . .	Allminax	Lanesborough, Massachusetts . . .
313	James A. Froude . . .	1818	1894	English . .	History . . .	. . . . .	Dartington, England . . .

MODERN AUTHORS.—Continued.

No.	NAME.	A.D. | Century.	BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
314	Margaret Oliphant . . .	A.D. | 19th Century.	A. D. 1828	A. D. 1897	English . .	Fiction . . .	The Minister's Wife . . .	Wallyfood, Scotland . . .
315	Thomas Hill . . .		1818	1891	American . .	Mathematics . .	. . . . .	New Brunswick, New Jersey . .
316	Charles Kingsley . . .		1819	1875	English . .	Fiction . . .	Hypatia	Holne, England
317	Josiah G. Holland . . .		1819	1881	American . .	Fiction . . .	Miss Gilbert's Career . . .	Belchertown, Massachusetts . .
318	Edwin P. Whipple . . .		1819	1886	American . .	Criticism . . .	Essays and Reviews . . .	Gloucester, Massachusetts . .
319	James R. Lowell . . .		1819	1891	American . .	Essays . . .	Among My Books . . .	Cambridge, Massachusetts . .
320	John Ruskin . . .		1819	1900	English . .	Ethics . . .	Crown of Wild Olives . . .	London, England
321	Elisha K. Kane . . .		1820	1857	American . .	Travels . . .	Polar Expedition . . .	Philadelphia, Pennsylvania . .
322	Marian E. L. Cross (George Elliot)		1820	1880	English . .	Fiction . . .	Daniel Deronda	Warwickshire, England . . .
323	Herbert Spencer . . .		1820	. .	English . .	Philosophy . .	Synthetic Philosophy . . .	Derby, England
324	John Tyndall . . .		1820	1893	English . .	Physics . . .	Fragments of Science . . .	Leighlin Bridge, Ireland . .
325	John W. Dawson . . .		1820	. .	American . .	Geology . . .	The Story of the Earth and Man	Pictou, Nova Scotia
326	William G. T. Shedd . .		1820	1894	American . .	Theology . . .	. . . . .	Acton, Massachusetts
327	Charles F. Hall . . .		1821	1871	American . .	Travels . . .	Arctic Researches . . .	Rochester, New Hampshire . .
328	Henry M. Dexter . . .		1821	1890	American . .	Theology . . .	Congregationalism . . .	Plympton, Massachusetts . .
329	Ephraim G. Squier . . .		1821	1888	American . .	Travels . . .	Peru	Bethlehem, New York
330	Edward L. Youmans . .		1821	1887	American . .	Education . .	The Culture Demanded by Mod- ern Life	Coeymans, New York
331	Samuel W. Baker . . .	A.D. | 19th Century.	1821	1893	English . .	Travels . . .	. . . . .	London, England
332	Richard G. White . . .		1822	1885	American . .	Grammar . . .	Words and Their Uses . . .	New York City
333	Edward E. Hale . . .		1822	. .	American . .	Fiction . . .	A Man Without a Country . .	Boston, Massachusetts

MODERN AUTHORS.—Continued.

No.	NAME.	A. D. | Century.	BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
334	Octavius B. Frothingham	19th	A. D.	A. D.	American	Theology	The Religion of Humanity	Boston, Massachusetts
335	Henry J. S. Maine		1822	1895	English	Law	Ancient Law	
336	Matthew Arnold		1822	1888	English	Poetry		Laleham, England
337	Henry Thomas Buckle		1822	1888	English	History	History of Civilization	Lee, England
338	Dio Lewis		1823	1862	American	Hygiene	Our Digestion	Auburn, New York
339	Thomas W. Higginson		1823	1886	American	Essays	Outdoor Papers	Cambridge, Massachusetts
340	Eugene Lawrence		1823	.	American	History		New York
341	Thomas Hughes		1823	1894	English	Fiction	Tom Brown's School Days	Newbury, England
342	Charlotte M. Yonge		1823	1896	English	History		Otterbourne, England
343	F. Max Müller		1823	1901	English	Philology		Dessau, Germany
344	George W. Curtis		1823	1900	American	Essays	The Potiphar Papers	Providence, Rhode Island
345	Bayard Taylor		1824	1892	American	Travels	Northern Travel	Kennett Square, Pennsylvania
346	William W. Collins		1825	1878	English	Fiction	Man and Wife	London, England
347	Thomas H. Huxley		1825	1889	English	Biology	Lay Sermons	Ealing, England
348	George MacDonald		1825	1895	English	Fiction	Robert Falconer	Huntley, Scotland
349	Dinah Mulock Craik		1825	.	English	Fiction	John Halifax, Gentleman	Stoke, England
350	Josiah P. Cooke		1826	1887	English	Chemistry		Boston, Massachusetts
351	William D. Whitney		1827	1894	American	Philology	Life and Growth of Language	Northampton, Massachusetts
352	Edward Hitchcock		1827	1894	American	Physiology		Amherst, Massachusetts
353	Lewis Wallace		1828	.	American	Fiction	Ben Hur	Fountain County, Indiana
354	Edmond About		1828	1885	French	Fiction	Germaine	Dieuze, France

MODERN AUTHORS.—Continued.

No.	NAME.	A. D. | Century.		BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
355	Hippolyte A. Taine	A. D.	19th	A. D.	A. D.	French . .	Criticism . .	History of English Literature .	Vouziers, France
356	Jules Verne			1828	1893	French . .	Fiction . .	Around the World in Eighty Days	Nantes, France
357	Lyof N. Tolstoi			1828	. .	Russian . .	Fiction . .	Anna Karénina	Yasnaïa Polyana, Russia
358	Charles D. Warner			1829	1900	American .	Fiction . .	Their Pilgrimage	Plainfield, Massachusetts
359	Charles Nordhoff			1830	. .	American .	Politics . .	Politics for Young Americans .	Westphalia, Germany
360	Justin McCarthy			1830	. .	English . .	Fiction . .	A Fair Saxon	Cork, Ireland
361	Victor Cherbuliez			1829	1899	French . .	Fiction . .	Paule Meré	Geneva, Switzerland
362	Louisa M. Alcott			1833	1888	American .	Fiction . .	Work	Germantown, Pennsylvania
363	Edmund C. Stedman			1833	. .	American .	Poetry . .	The Doorstep	Hartford, Connecticut
364	Robert G. Ingersoll			1833	1899	American .	Oratory . .	The Imagination	Dresden, New York
365	Charles F. Browne (Artemus Ward)			1834	1867	American .	Humor . .	Artemus Ward—His Book . .	Waterford, Maine
366	Ludovic Halévy	A. D.	19th	1834	. .	French . .	Drama . .	Frou-frou	Paris, France
367	John Lubbock			1834	. .	English . .	Archæology .	Prehistoric Times	London, England
368	George F. Barker			1835	. .	American .	Chemistry . .	. . . . .	Charlestown, Massachusetts
369	Henry W. Warren			1835	. .	American .	Astronomy .	Recreations in Astronomy . .	Williamsburg, Massachusetts
370	William T. Harris			1835	. .	American .	Metaphysics	. . . . .	Killingly, Connecticut
371	Simon Newcomb			1835	. .	American .	Astronomy .	Popular Astronomy	Wallace, Nova Scotia
372	Harriet Prescott Spofford			1835	. .	American .	Fiction . .	Azarian	Calais, Maine
373	Samuel L. Clemens (Mark Twain)			1835	. .	American .	Humor . .	The Innocents Abroad	Monroe County, Missouri

MODERN AUTHORS.—*Concluded.*

No.	NAME.	A. D. | Century.		BORN.	DIED.	LITERATURE.	DEPARTMENT.	WORK.	BIRTHPLACE.
		A. D.	A. D.						
374	Thomas B. Aldrich . . .	1837	. .	American .	Poetry	Cloth of Gold	Poetry		Portsmouth, New Hampshire .
375	William D. Howells . . .	1837	. .	American .	Fiction	A Chance Acquaintance	Fiction		Martinsville, Ohio
376	Edward Eggleston . . .	1837	. .	American .	Fiction	The Hoosier Schoolmaster	Fiction		Vevay, Indiana
377	Richard A. Proctor . . .	1837	1888	English . .	Astronomy	Other Worlds than Ours	Astronomy		Chelsea, England
378	Joseph Cook	1838	1901	American .	Metaphysics	Conscience	Metaphysics		Ticonderoga, New York
379	Albion W. Tourgée . . .	1838	. .	American .	Fiction	A Fool's Errand	Fiction		Williamsfield, Ohio
380	Mary Abigail Dodge . . . (Gail Hamilton)	1838	1896	American .	Essays	Gala Days	Essays		Hamilton, Massachusetts
381	Luther T. Townsend . . .	1838	. .	American .	Rhetoric	The Art of Speech	Rhetoric		Oreno, Maine
382	Francis Bret Harte . . .	1839	. .	American .	Poetry	The Heathen Chinese	Poetry		Albany, New York
383	Henry George	1839	1897	American .	Politics	Social Problems	Politics		Philadelphia, Pennsylvania
384	Henry M. Stanley . . .	1840	. .	American .	Travels	How I Found Livingstone	Travels		Wales
385	Francis A. Walker . . .	1840	1897	American .	Political Economy	The Wages Question	Political Economy		Boston, Massachusetts
386	Louisa De la Ramé . . . (Ouida)	1840	. .	English . .	Fiction	Strathmore	Fiction		Bury St. Edmunds, England
387	William Black	1841	1898	English . .	Fiction	Yolande	Fiction		Glasgow, Scotland
388	John Fiske	1842	1901	American .	Metaphysics	The Idea of God	Metaphysics		Hartford, Connecticut
389	Henry James, Jr. . . .	1843	. .	American .	Fiction	Roderick Hudson	Fiction		New York
390	Elizabeth Stuart Phelps . . .	1844	. .	American .	Fiction	Avis	Fiction		Andover, Massachusetts
391	George W. Cable . . .	1844	. .	American .	Fiction	Dr Sevier	Fiction		New Orleans, Louisiana
392	Julian Hawthorne . . .	1846	. .	American .	Fiction	Dust	Fiction		Boston, Massachusetts

The Table of Important Works and Masterpieces of Literature gives, first, the century in which the work was produced, then the title of the work or masterpiece, and lastly the author's number. By means of the author's number, reference can be made to the Table of Authors for the name of the author, and the other particulars there shown.

This table gives in order, based on the birth date of the author, all the great masterpieces and conspicuous works of Literature, together with some works though not as famous yet of great importance. There are ten titles of works given in this table, after which no author's number will be found. It will be seen, that, with the exception of the New Testament, these are writings or collections of writing, the author's of which are unknown.

TABLE OF IMPORTANT WORKS AND MASTERPIECES OF LITERATURE.

Century.	TITLE OF WORK.	Author's No.
20th	Prisse Papyrus	1
. . .	Book of the Dead (Egyptian Bible) . . . . .	. . .
. . .	The Veda (Hindoo Bible) . . . . .	. . .
13th	Code of Manu	5
10th	The Iliad	7
6th	Æsop's Fables	12
. . .	The Road to Virtue	14
. . .	The Analects	15
. . .	Discourses of Buddha	16
. . .	Prometheus Chained	17
. . .	The Avesta (Persian Bible) . . . . .	. . .
. . .	The Old Testament	19
5th	King Œdipus	20
. . .	The Medea	21
. . .	The Græco-Persian War	22
. . .	History of the Peloponnesian War	23
4th	The Clouds	27
. . .	The Anabasis	28
. . .	Memorabilia of Socrates	28
. . .	Phædo	29
. . .	On the Crown	31
. . .	The Metaphysics	32
. . .	The Fourth Shoo	33
3d	Ramayana	37
. . .	The Captives	38
2d	The Self Tormentor	40
. . .	Mahabharata	41
1st	Philippics	42
. . .	Cæsar's Commentaries	43
. . .	The Æneid	48
1st	Jewish Antiquities	57
. . .	Sakoontala	58
2d	Parallel Lives	60
. . .	The Talmud (Hebrew Traditions) . . . . .	. . .
. . .	Aurelius' Meditations	65
4th	The New Testament . . . . .	. . .
5th	The Panchatantra (Hindoo Fables) . . . . .	. . .
. . .	On the City of God	72
6th	Consolation of Philosophy	73

TABLE OF IMPORTANT WORKS AND MASTERPIECES OF
LITERATURE.—*Continued.*

Century.	TITLE OF WORK.	Author's No.
7th	The Koran	75
11th	Shah-Namah	76
. . .	The Assemblies	77
13th	Sum of Theology	78
. . .	The Eddas (Collection of Scandinavian Poems and Tales) . . .	. . .
. . .	Nibelungen Lied (Anonymous German Epic Poem) . . .	. . .
14th	The Divine Comedy	79
. . .	Traveller's Tales	80
. . .	Decamerone	82
. . .	Froissart's Chronicles	84
. . .	Canterbury Tales	85
15th	The Sagas (Scandinavian Traditions) . . . . .	. . .
. . .	The Arabian Nights (A Collection of Tales) . . . . .	. . .
. . .	Orlando Furioso	89
. . .	Utopia	90
16th	Gargantua and Pantagruel	92
. . .	Melanchthon's Loci	93
. . .	Calvin's Institutes	95
. . .	Jerusalem Delivered	97
. . .	Faerie Queen	100
17th	Don Quixote	98
. . .	Advancement of Learning	102
. . .	Hamlet	105
. . .	Paradise Lost	113
. . .	Hudibras	114
. . .	Pilgrim's Progress	119
. . .	Alexander's Feast	120
. . .	The Human Understanding	122
. . .	Principia	124
18th	Robinson Crusoe	127
. . .	Gulliver's Travels	129
. . .	Gil Blas	130
. . .	The Spectator	131
. . .	Essay on Man	134
. . .	The True Christian Religion	135
. . .	Poor Richard's Almanac	141
. . .	Tom Jones	142
. . .	Lives of the Poets	145
. . .	Tristram Shandy	149

TABLE OF IMPORTANT WORKS AND MASTERPIECES OF
LITERATURE.—*Concluded.*

Century.	TITLE OF WORK.	Author's No.
18th	Gray's Elegy	152
. . .	Roderick Random	154
. . .	Wealth of Nations	156
. . .	The Vicar of Wakefield	160
. . .	Laokoon	161
. . .	Life of Johnson	170
. . .	Wilhelm Meister	176
19th	Faust	176
. . .	Titan	184
. . .	Corinne	187
. . .	Cosmos	191
. . .	Waverly	195
. . .	The Sketch Book	211
. . .	Childe Harold	223
. . .	The Last of the Mohicans	226
. . .	Thanatopsis	235
. . .	Lectures on Heroes	237
. . .	History of Ferdinand and Isabella	239
. . .	Positive Philosophy	243
. . .	Macaulay's History of England	250
. . .	Les Misérables	254
. . .	Monte Christo	258
. . .	Representative Men	259
. . .	The Scarlet Letter	260
. . .	Utilitarianism	269
. . .	Evangeline	272
. . .	Snow Bound	273
. . .	Origin of Species	275
. . .	Idylls of the King	277
. . .	Ten Great Religions	280
. . .	The History of Henry Esmond	281
. . .	David Copperfield	289
. . .	Uncle Tom's Cabin	292
. . .	History of Philosophy	308
. . .	Crown of Wild Olive	320
. . .	Daniel Deronda	322
. . .	First Principles	323

The Table of Departments of Literature shows the principal departments of Literature with the great names belonging to each, together with their important work in that department. It will be seen that a number of names occur in several different departments, this of course is where the author has written important works in different departments. For example: the first name in this table is Aristotle, under the department Natural Science. The name Aristotle is also found under Social Science, Mental Science, Criticism, Ethics, and Metaphysics. The name Voltaire is found under Social Science, History, Poetry, Drama, Fiction, and Criticism. The name of Johnson occurs under Biography, Fiction, Criticism, and Essays. The name of Goethe is found under Poetry, Drama, Fiction, Criticism, and Ethics. The name of Emerson occurs under Social Science, Poetry, Essays, and Ethics. And we find the name of Carlyle under Social Science, History, Biography, Criticism, Essays, and Ethics.

The first column of this table shows the century; the second gives the name of the author; the third the title of the work; and the last the author's number. Under Poetry we have a column giving the kind of Poetry, as epic, lyric, etc.; and under Drama, the kind of Drama, whether comedy or tragedy. Under Theology those names belonging to the fathers, schoolmen, and reformers, respectively, are indicated.

In considering the names under the departments Metaphysics and Philosophy, reference should be made to remarks on those two branches in Chapter III. In the sense in which we have used the term, there are only three names conspicuous in Philosophy. All great thinkers are to a certain extent philosophers; but nearly all, who have attempted to found a system, have dealt more with the *unknown* than with the *known*, and have thus made themselves metaphysicians instead of philosophers.

DEPARTMENTS OF LITERATURE.

NATURAL SCIENCE.

Century.	NAME.	TITLE OF WORK.	Author's No.
B. C.			
4th	Aristotle .	History of Animals	32
3d	Archimedes	On Floating Bodies	35
A. D.			
1st	Pliny . .	Natural History	56
2d	Ptolemy .	Syntaxis	67
16th	Copernicus	The Revolutions of the Celestial Spheres	88
17th	Bacon . .	Novum Organon	102
. . .	Galileo .	Dialogue	106
. . .	Kepler . .	New Astronomy	107
18th	Newton .	Principia	124
. . .	Franklin .	(Scientific Papers)	141
. . .	Buffon . .	Epochs of Nature	143
19th	Herschel .	(Astronomical Papers)	169
. . .	Cuvier . .	Animal Kingdom	189
. . .	Humbolt .	Cosmos	191
. . .	Prichard .	Natural History of Man	216
. . .	Faraday .	(Chemical Papers)	231
. . .	Lyell . .	Students' Manual of Geology	242
. . .	Comte . .	Positive Philosophy	243
. . .	Agassiz .	Contributions to the Natural History of the United States	271
. . .	Darwin .	Descent of Man	275
. . .	Lewes . .	Physiology of Common Life	308
. . .	Spencer .	Principles of Biology	323
. . .	Tyndall .	Fragments of Science	324
. . .	Huxley .	Lay Sermons	347

SOCIAL SCIENCE.

Century.	NAME.	TITLE OF WORK.	Author's No.
B. C.			
4th	Aristotle . . .	The Politics	32
A. D.			
16th	Macchiavelli . .	Lettere	87
17th	Milton	Areopagitica	113
18th	Locke	Civil Government	122
. . .	Addison . . .	The Freeholder	131

SOCIAL SCIENCE.—*Continued.*

Century.	NAME.	TITLE OF WORK.	Author's No.
A. D.			
18th	Montesquieu . .	Spirit of the Laws	136
. . .	Voltaire	Essay on the Manners of Nations	138
. . .	Franklin	(Papers)	141
. . .	Hume	Political Discourses	147
. . .	Rousseau	Social Contract	148
. . .	Smith	Wealth of Nations	156
. . .	Burke	Reflections on the Revolution in France	162
19th	Paine	Common Sense	168
. . .	Bentham	Introduction to the Principles of Morals and Legislation	173
. . .	Hamilton	The Federalist	179
. . .	Pellico	Prisons	227
. . .	Lamartine	History of the Girondists	230
. . .	Carlyle	Past and Present	237
. . .	Macaulay	(Essays)	250
. . .	Emerson	Society and Solitude	259
. . .	De Tocqueville	On Democracy in America	264
. . .	Mill	Chapters on Socialism	269
. . .	Ruskin	Unto This Last	320
. . .	Spencer	Social Statics	323
. . .	Müller	Lectures on the Science of Lan- guage	342
. . .	Huxley	Critiques and Addresses	347
. . .	Lubbock	Prehistoric Times	367

LAW.

Century.	NAME.	TITLE OF WORK	Author's No.
B. C.			
6th	Solon . .	Code	10
A. D.			
2d	Gaius . .	Institutes	64
15th	Fortescue	On the Praises of British Laws	86
18th	Blackstone	Commentaries	155
19th	Kent . .	Commentaries	185
. . .	Wheaton .	International Law	212
. . .	Maine . .	Ancient Law	335

HISTORY.

Century.	NAME.	TITLE OF WORK.	Author's No.
B. C.			
5th	Herodotus .	(On the Græco-Persian War) . . .	22
. . .	Thucydides .	History of the Peloponnesian War .	23
4th	Xenophon .	Anabasis	28
2d	Polybius .	Universal History	39
1st	Cæsar . . .	Commentaries of Gallic War . . .	43
. . .	Sallust . . .	The Jugurthine War	46
A. D.			
1st	Livy	Annals	51
. . .	Josephus . .	Jewish Antiquities	57
2d	Tacitus . .	Annals	61
14th	Froissart . .	Chronicles	84
16th	Macchiavelli	(Florentine History)	87
17th	Raleigh . .	History of the World	99
18th	Voltaire . .	Century of Louis XIV.	138
. . .	Hume	History of England	147
. . .	Gibbon . . .	Decline and Fall of the Roman Empire	167
19th	Schiller . . .	History of the Thirty Years' War . .	182
. . .	Hallam . . .	Europe During the Middle Ages . .	207
. . .	Guizot . . .	History of France for my Grandchildren	220
. . .	Carlyle . . .	Lectures on Heroes	237
. . .	Prescott . .	History of Ferdinand and Isabella .	239
. . .	Macaulay . .	History of England	250
. . .	Bancroft . .	History of the United States	251
. . .	Motley . . .	The Rise of the Dutch Republic . .	298
. . .	Buckle . . .	History of Civilization	337

BIOGRAPHY.

Century.	NAME.	TITLE OF WORK.	Author's No.
B. C.			
1st	Nepos . .	Lives of Eminent Commanders	47
A. D.			
2d	Plutarch .	Parallel Lives	60
. . .	Suetonius	Lives of the Twelve Cæsars	62
18th	Johnson .	Lives of the Poets	145
. . .	Boswell .	Life of Johnson	170
19th	Irving . .	Life of Washington	211
. . .	Carlyle . .	(In Miscellanies)	237
. . .	Macaulay .	(In Essays)	250
. . .	Abbott . .	Cyrus the Great	258

MENTAL SCIENCE.

Century.	NAME.	TITLE OF WORK.	Author's No.
B. C. 4th	Aristotle .	Organon	32
A. D. 17th	Bacon . .	(In Advancement of Learning) . . .	102
19th	Hamilton	(In Lectures on Metaphysics)	224
. . .	Mill . . .	System of Logic	267
. . .	Carpenter	Mental Physiology	294
. . .	Lewes . .	The Study of Psychology	308
. . .	Spencer .	Principles of Psychology	323

POETRY.

Century.	NAME.	TITLE OF WORK.	KIND OF POETRY.	Author's No.
B. C. 15th	Pentaour . .	(The Egyptian Iliad) .	Epic . .	3
10th	Solomon . .	Proverbs	Didactic .	6
. . .	Homer . . .	Iliad	Epic . .	7
. . .	Hesiod . . .	Works and Days	Didactic .	8
3d	Valmiki . .	Ramayana	Epic . .	37
2d	Vyasa . . .	Mahabharata	Epic . .	41
1st	Virgil . . .	Æneid	Epic . .	48
. . .	Horace . . .	Ode to Mæcenas	Lyric . .	50
A. D. 1st	Kalidasa . .	The Seasons	Lyric . .	58
2d	Juvenal . . .	Tenth Satire	Satiric . .	59
7th	Mohammed .	Koran	Didactic .	75
11th	Firdusi . . .	Shah-Namah	Epic . .	76
. . .	Hariri . . .	The Assemblies	Narrative .	77
14th	Dante . . .	Divine Comedy	Epic . .	79
. . .	Petrarch . .	To Laura	Lyric . .	81
. . .	Chaucer . . .	Canterbury Tales	Narrative .	85
16th	Ariosto . . .	Orlando Furioso	Epic . .	89
. . .	Tasso . . .	Jerusalem Delivered . . .	Epic . .	97
. . .	Spenser . . .	Faerie Queen	Didactic .	100
17th	Shakespeare .	Sonnetts	Lyric . .	105
. . .	Milton . . .	Paradise Lost	Epic . .	113
. . .	Dryden . . .	Alexander's Feast	Lyric . .	120
18th	Pope	Essay on Man	Didactic .	134
. . .	Voltaire . . .	Henriade	Epic . .	138
. . .	Herder . . .	Cid	Epic . .	172

POETRY.—*Continued.*

Century.	NAME.	TITLE OF WORK.	KIND OF POETRY.	Author's No.
A. D. #				
18th	Goethe . . .	Herman and Dorothea .	Epic . .	176
. . .	Burns . . .	Tam O'Shanter	Lyric . .	181
19th	Schiller . . .	The Diver	Lyric . .	182
. . .	Wordsworth .	Intimations of Immortality	Lyric . .	193
. . .	Byron . . .	Childe Harold	Narrative .	223
. . .	Lamartine .	Meditations	Lyric . .	230
. . .	Bryant . . .	Thanatopsis	Lyric . .	235
. . .	Emerson . .	May Day	Lyric . .	259
. . .	Longfellow .	Evangeline	Narrative .	272
. . .	Whittier . .	Snow Bound	Narrative .	273
. . .	Tennyson . .	Idylls of the King . . .	Epic . .	277

DRAMA.

Century.	NAME.	TITLE OF WORK.	KIND OF DRAMA.	Author's No.
B. C.				
6th	Æschylus . .	Prometheus	Tragedy .	17
5th	Sophocles . .	Œdipus	Tragedy .	20
. . .	Euripides . .	The Medea	Tragedy .	21
4th	Aristophanes	The Clouds	Comedy .	27
3d	Plautus . . .	The Captives	Comedy .	38
2d	Terence . . .	The Self Tormentor . .	Comedy .	40
A. D.				
1st	Kalidasa . .	Sakoontala . . . . .	. . . . .	58
16th	Vega	The Father Outwitted .	Comedy .	103
. . .	Marlowe . .	Doctor Faustus	Tragedy .	104
17th	Shakespeare :	Hamlet	Tragedy .	105
. . .	Jonson . . .	Volpone	Comedy .	108
. . .	Corneille . .	Cinna	Tragedy .	112
. . .	Moliere . . .	Tartufe	Comedy .	116
. . .	Racine . . .	Athalie	Tragedy .	123
18th	Voltaire . .	Zaïre	Tragedy .	138
. . .	Goldoni . .	A Curious Accident . .	Comedy .	144
19th	Goethe . . .	Faust	Tragedy .	176
. . .	Schiller . . .	William Tell	Tragedy .	182
. . .	Manzoni . .	Adelchi	Tragedy .	215
. . .	Pellico . . .	Francesca da Rimini . .	Tragedy .	227

ORATORY.

Century.	NAME.	TITLE OF WORK.	Author's No.
B. C.			
5th	Lysias . . .	(Orations)	26
4th	Æschines . .	Against Ctesiphon	30
. . .	Demosthenes	On the Crown	31
1st	Cicero . . .	Philippics	42
A. D.			
17th	Bossuet . . .	Discourse on History	117
18th	Burke . . .	On the East India Bill	161
. . .	Henry . . .	Against the Stamp Act	165
. . .	Mirabeau . .	(Speeches)	173
19th	Webster . .	Reply to Hayne	210
. . .	Phillips . . .	Speeches	285

FICTION.

Century.	NAME.	TITLE OF WORK.	Author's No.
B. C.			
6th	Æsop . . .	Fables	12
A. D.			
2d	Lucian . . .	Dialogues of the Gods	63
14th	Boccaccio .	Decamerone	82
16th	More . . .	Utopia	90
. . .	Rabelais . .	Gargantua and Pantagruel	92
. . .	Cervantes . .	Don Quixote	98
17th	Bunyan . . .	Pilgrim's Progress	119
18th	Fénelon . .	Adventures of Télémaque	126
. . .	Defoe . . .	Robinson Crusoe	127
. . .	Swift . . .	Gulliver's Travels	129
. . .	Le Sage . . .	Gil Blas	130
. . .	Voltaire . .	Romances	138
. . .	Fielding . .	Tom Jones	142
. . .	Johnson . .	Rasselas	145
. . .	Sterne . . .	Tristram Shandy	149
. . .	Smollett . .	Roderick Random	152
. . .	Goldsmith .	Vicar of Wakefield	160
19th	Goethe . . .	Wilhelm Meister	176
. . .	Richter . . .	Titan	184
. . .	Staël . . .	Corinne	187
. . .	Chateaubriand	Atala	190
. . .	Scott . . .	Waverly	195

FICTION.— *Continued.*

Century.	NAME.	TITLE OF WORK.	Author's No.
A. D.			
19th	Manzoni . .	I Promessi Sposi	215
. . .	Cooper . .	The Last of the Mohicans	226
. . .	Hugo . .	Les Misérables	254
. . .	Dumas . .	Monte Christo	257
. . .	Hawthorne .	The Scarlet Letter	260
. . .	Thackeray .	Henry Esmond	281
. . .	Dickens . .	David Copperfield	289
. . .	Stowe . .	Uncle Tom's Cabin	292
. . .	Trollope . .	The Claverings	302
. . .	Turgenief . .	Smoke	311
. . .	Cross . .	Daniel Deronda	322
. . .	(George Eliot)		
. . .	Tolstoi . .	Anna Karénina	357

CRITICISM.

Century.	NAME.	TITLE OF WORK.	Author's No.
B. C.			
4th	Aristotle .	(In the Metaphysics)	32
1st	Horace .	The Art of Poetry	50
A. D.			
17th	Dryden .	Essay on Dramatic Poesy	120
18th	Addison .	The Spectator	131
. . .	Pope . .	Essay on Criticism	134
. . .	Voltaire .	Miscellanies	138
. . .	Johnson .	The Rambler	145
. . .	Lessing .	Laokoön	161
19th	Goethe .	Conversations	176
. . .	Lamb . .	Essays	202
. . .	Carlyle . .	Critical and Miscellaneous Essays . . .	237
. . .	Macaulay .	Essays	250
. . .	Whipple .	Essays and Reviews	318
. . .	Lowell . .	My Study Windows	319
. . .	Ruskin . .	Modern Painters	320
. . .	Taine . .	History of English Literature	355

ESSAYS.

Century.	NAME.	TITLE OF WORK.	Author's No.
A. D.			
16th	Montaigne	Essais	96
17th	Bacon . .	Essays	102
18th	Addison .	The Spectator	131
. . .	Johnson .	The Rambler	145
19th	Lamb . .	Essays of Elia	202
. . .	Irving . .	Sketch Book	211
. . .	De Quincy	Confessions of an Opium Eater	213
. . .	Carlyle .	Miscellanies	237
. . .	Macaulay .	Essays	250
. . .	Emerson .	Representative Men	259
. . .	Thoreau .	Walden	307
. . .	Whipple .	Essays and Reviews	318
. . .	Lowell . .	Among My Books	319
. . .	Higginson	Outdoor Papers	339
. . .	Curtis . .	The Potiphar Papers	344

TRAVELS.

Century.	NAME.	TITLE OF WORK.	Author's No.
A. D.			
14th	Mandeville	Travellers' Tales	80
19th	Wilkes . .	(Explorations in Southern and Pacific Oceans)	252
. . .	Stephens .	Incidents of Travel in Central America	263
. . .	Warburton	The Crescent and the Cross	279
. . .	Livingstone	Last Journals	293
. . .	Dana . .	Two Years Before the Mast	303
. . .	Kane . .	Polar Expedition	321
. . .	Hall . .	Arctic Researches	327
. . .	Squier . .	Peru	329
. . .	Baker . .	(In the Nile Region of Africa)	331
. . .	Taylor . .	Northern Travel	345
. . .	Stanley .	How I Found Livingstone	384

HUMOR.

Century.	NAME.	TITLE OF WORK.	Author's No.
A. D.			
18th	Swift	Tale of a Tub	129
. . .	Montesquieu	Lettres Persanes	136
19th	Smith	Wit and Wisdom	196
. . .	Jerrold	The Caudle Lectures	256
. . .	Shaw (Josh Billings)	Allminax	312
. . .	Browne	Artemus Ward—His Book	363
. . .	Clemens (Mark Twain)	The Innocents Abroad	373

ETHICS.

Century.	NAME.	TITLE OF WORK.	Author's No.
B. C.			
20th	Ptah-hotep	(In Prisse Papyrus)	1
13th	Manu . .	Code	5
6th	Lao Tsze .	The Road to Virtue	14
. . .	Confucius	Analects	15
5th	Socrates .	(In Xenophon's Memorabilia)	24
4th	Plato . .	Republic	29
. . .	Aristotle .	The Ethics	32
. . .	Mencius .	Fourth Shoo	33
A. D.			
1st	Seneca . .	On Anger	54
2d	Aurelius .	Meditations	65
6th	Boethius .	Consolation of Philosophy	73
17th	Hobbes .	Leviathan	109
. . .	Pascal . .	Provincial Letters	117
19th	Goethe .	(In Autobiography)	176
. . .	Carlyle .	Characteristics	237
. . .	Emerson .	The Conduct of Life	259
. . .	Mill . .	Utilitarianism	269
. . .	Ruskin .	Crown of Wild Olive	320
. . .	Spencer .	The Data of Ethics	323

METAPHYSICS.

Century.	NAME.	TITLE OF WORK.	Author's No.
B. C.			
6th	Thales . .	(See the Metaphysics of Aristotle) . .	9
4th	Plato . .	Phædo	29
. . .	Aristotle .	The Metaphysics	32
A. D.			
17th	Descartes	Meditations	110
. . .	Locke . .	The Human Understanding	122
18th	Leibnitz .	Monadology	125
. . .	Hume . .	Inquiry Concerning the Human Under- standing	147
. . .	Kant . .	Critique of Pure Reason	158
19th	Fichte . .	Science of Knowledge	183
. . .	Hegel . .	Phenomenology	192
. . .	Schelling .	Transcendental Idealism	203
. . .	Hamilton	Philosophy of the Unconditioned . . .	224
. . .	Cousin . .	Modern Philosophy	233
. . .	McCosh .	Intuitions of the Mind	287
. . .	Lewes . .	History of Philosophy	308
. . .	Cook . .	Conscience	378

RELIGION.

Century.	NAME.	TITLE OF WORK.	Author's No.
B. C.			
15th	Moses . .	Pentateuch	2
. . .	Zoroaster .	(In the Avesta)	4
6th	Buddha .	Discourses	16
A. D.			
1st	Paul . . .	Romans	55
7th	Mohammed	Koran	75

THEOLOGY.

Century.	NAME.	TITLE OF WORK.	Author's No.
A. D.			
3d	Tertullian . . . (Church Father)	Apologeticus	68
. . .	Origen (Church Father)	On Martyrdom	69

THEOLOGY.—*Continued.*

Century.	NAME.	TITLE OF WORK.	Author's No.
A. D.			
4th	Athanasius . . . (Church Father)	On the Incarnation	70
. . .	Chrysostom . . . (Church Father)	Commentaries	71
5th	Augustine . . . (Church Father)	On the City of God	72
6th	Gregory . . . (Church Father)	Homilies	74
13th	Aquinas . . . (Schoolman)	Sum of Theology	78
14th	Wiclif . . . (Reformer)	Treatises	83
16th	Luther . . . (Reformer)	Address to the Christian Nobles of Germany	91
. . .	Knox . . . (Reformer)	Faithful Admonition	94
. . .	Calvin . . . (Reformer)	Institutes	95
17th	Williams . . .	The Bloody Tenent	111
. . .	Taylor . . .	Ductor Dubitantium	115
18th	Mather . . .	Memorable Providences Relating to Witchcraft	128
. . .	Sweedenborg .	The True Christian Religion . .	135
. . .	Edwards . . .	Freedom of Will	139
. . .	Wesley . . .	Commentaries	140
19th	Schleiermacher .	The Christian Faith	188
. . .	Channing . . .	Evidences of Christianity	209
. . .	Whately . . .	The Kingdom of Christ Delineated	219
. . .	Neander . . .	History of the Christian Religion and Church	225
. . .	Clarke . . .	Ten Great Religions	289
. . .	Beecher . . .	Sermons	297
. . .	Stanley . . .	Sermons and Essays	301

PHILOSOPHY.

Century.	NAME.	TITLE OF WORK.	Author's No.
A. D.			
17th	Bacon . .	Advancement of Learning	102
19th	Comte . .	Positive Philosophy	243
. . .	Spencer .	Synthetic Philosophy	323

The Literature Chart shows the divisions of Literature *in general*, and the important *particular* literatures of the world (that is the literatures of *particular* languages); also the *great names* of Literature with the century when each flourished, and what literatures and names are contemporaneous. The divisions of Literature as shown by the chart are Oriental, Classical, Mediæval, and Modern. The particular literatures of the division Oriental are Egyptian, Persian, Hebrew, Chinese, and Hindoo; of the division Classical are Greek and Latin; of the division Mediæval are Arabian, Italian, English, and French; and of the division Modern are Italian, English, American, French, German, Spanish, Swedish, and Russian.

The names Homer, Dante, and Shakespeare are shown in the heavier faced type, as being the most conspicuous names in Literature. The name Zoroaster and those other names which appear in capitals are shown as being in a degree less conspicuous. The name Manu and the others which appear in italics are shown as still less conspicuous. The rest of the names appear in the common type, but all the names on the chart are *great* names in Literature. Of course, the degree in which the names on the chart appear conspicuous in Literature, depends upon the point of view, and in many instances would be matter for difference of opinion.

The numbers on the left hand margin of the chart indicate the century in which the great men who bore the names flourished; and the number after each name is the author's number, by which the name can be found in the Table of Authors.

The chart is so arranged that it shows what literatures and what great names are contemporaneous. For example: it will be seen that the later Hebrew Literature, the Chinese Literature and the Hindoo Literature of the division Oriental are contemporary with the early Greek Literature of the division Classical. The Latin Literature of the division Classical is contemporary with the later Greek of the same division, and with the later Hindoo of the division Oriental. The Arabian Literature of the division Mediæval is without contemporary. Among the great names it will be seen that Zoroaster and Moses were contemporaries; that Homer and Solomon were contemporaries; that Æschylus, Ezra, Confucius, and Buddha were contemporaries; that Aristotle and Mencius were contemporaries; and that Johnson, Franklin, and Rousseau were contemporaries.

LITERATURE CHART.

ORIENTAL LITERATURE.

Century.	EGYPTIAN.	PERSIAN.	HEBREW.	CHINESE.	HINDOO.
B. C.					
20th	Ptah-hotep 1				
15th	Pentaour 3	ZOROASTER 4	MOSES 2		
13th					<i>Manu</i> 5
	CLASSICAL LITERATURE.				
	GREEK.	LATIN.			
10th	Homer 7		<i>Solomon</i> 6		
6th	<i>Æsop</i> 12		<i>Jeremiah</i> 11	<i>Lao Tsze</i> 14	
	<i>Æschylus</i> 17		<i>Ezra</i> 19	CONFUCIUS . . . 15	BUDDHA 16
5th	<i>Sophocles</i> 20				
	<i>Herodotus</i> 22				
	THUCYDIDES . . . 23				
	Socrates 24				
	Hippocrates . . . 25				
4th	Aristophanes . . . 27				
	Xenophon 28				
	<i>Plato</i> 29				
	<i>Demosthenes</i> . . 31			<i>Mencius</i> 33	
	ARISTOTLE 32				
	Euclid 34				
	Archimedes 35	Plautus 38			Valmiki 37
	Polybius 39	Terence 40			Vyasa 41
1st		CICERO 42			
		<i>Cæsar</i> 43			
	Dionysius 49	VIRGIL 48			
A. D.					
1st	Paul 55	Seneca 54			
	Josephus 57	Pliny 56			Kalidasa 58
2d	<i>Plutarch</i> 60	Tacitus			
	Ptolemy 67	Aurelius 65			
3d	Origen 69	Tertullian 68			
4th	Chrysostom 71				
5th		Augustine 72			
6th		Boethius 73			

MEDIÆVAL LITERATURE.

	ARABIAN.	ITALIAN.	ENGLISH.	FRENCH.
7th	MOHAMMED . . . 75			
11th	Firdusi 76			
	Hariri 77			
13th		Aquinas 78		
14th		Dante 79	Mandeville 80	
		Petrarch 81	Wiclif 83	
		Boccaccio 82	<i>Chaucer</i> 85	
15th			Fortescue 86	Froissart 84

MODERN LITERATURE.

	ITALIAN.	ENGLISH.	AMERICAN.	FRENCH.	GERMAN.	SPANISH.
16th	Macchiavelli . . . 87	More 90		Rabelais 92	Copernicus . . . 88	
	ARIOSTO 89	Knox 94		Calvin 95	Luther 91	
	<i>Tasso</i> 97	<i>Spenser</i> 100		Montaigne 96		
17th		BACON 102				<i>Cervantes</i> 98
	Galileo 106	Shakespeare . 105			Kepler 107	Vega 103
		MILTON 113	Williams 111	Descartes 110		
		Dryden 120		<i>Molière</i> 116	Spinoza 121	
		Locke 122		Bossuet 118		
18th		Newton 124	Mather 128	Fénelon 126	Leibnitz 125	SWEDISH.

HISTORY.

CHAPTER VI.

HISTORY.

“The history of the world is the biography of great men.”

— *Thomas Carlyle.*

“All history resolves itself very easily into the biography of a few stout and earnest persons.”

— *Ralph Waldo Emerson.*

HISTORY unfolds to us the past of mankind; by it we trace the growth of institutions; and with its help we see the development from the simple conditions of the remote past, to the complex relations of the present time. In order to understand existing laws, customs, usages, and beliefs, we must have knowledge of their beginnings and their development. History furnishes such knowledge. In short, History furnishes that knowledge of the past, without which we can not understand the present.

I propose an outline of general history in the biography of sixteen of its great men, beginning with SOLOMON, 1000 years B. C. Solomon was king of Israel, nearly forty years; and his reign marks the zenith of the power and glory of the Israelites. At this time the nation had been in existence since the Exodus, about 1500 B. C., that is to say, nearly five hundred years. We have a sort of history of the Israelites, beginning with Abraham, about 2000 B. C.; but from Abraham to the Exodus it is a family history,

and not a history of a nation. Israel occupies the first prominent place in the history of the world. Both Assyria and Egypt are older nations, said to have been founded soon after the "dispersion at Babel," about 2200 B. C., or 1800 A. M. Assyria takes a prominent place in general history later. Egypt does not take such a place at all; and we have no great man in Egyptian history, whose biography is a landmark to be compared with the Great Pyramid of that same country. Solomon married the daughter of the contemporary king of Egypt, and six hundred and ninety-nine others. His wisdom is proverbial, and well attested by his writings. His great work was the building of the temple, which was sanctuary, university, fortress, and forum combined. The noted contemporaries of Solomon were Hiram, king of Tyre, who assisted him in building the temple, and probably the Greek poet Homer.

Solomon consolidated the empire which his father, David, had acquired; built cities, fortifications, and many public works; changed a nation of shepherds into a great commercial people; and made many small kingdoms tributary to his own. He was king, philosopher, priest, and poet; but withal an imperfect man. It is important to notice that his early life was adorned with more virtues than his later years, in which he showed great disregard for human rights. Like his father before him he was a polygamist; he maintained an enormous harem, and burdened his people with taxation to sustain his luxurious and licentious court. The sequence was the revolution, which followed after his death and the accession of his son, resulting in the revolt of the ten tribes, known in history as "the separation," 975 B. C.

NEBUCHADNEZZAR.

The second great man in the outline is Nebuchadnezzar, 600 B. C. At this time he was king of Babylon or the Assyrian Empire, as it is also known in history.

Prior to this time the ten tribes of Israel had been carried away captive, and the kingdom of Israel brought to an end. The kingdom of Judah was in existence, and Jehoiakim was its king at Jerusalem. The little kingdoms, Lydia, Tyre, and Macedonia were existing. Cyaxares was king of Media, a people of considerable importance. Persia was a dependency of Media. Egypt, under Necho, was enjoying a period of prosperity. Greece was in its Heroic age, and Rome in its Traditional. It was the Feudal period of Chinese history, and the Hindoos were living under the Code of Manu.

Nebuchadnezzar's kingdom was a new one, formed by the annexation of Nineveh to Babylon. Twenty-five years before this time, his father formed an alliance with the king of Media, which had resulted in the fall of Nineveh. Nineveh (also known as Assyria) and Babylon are both said to have been founded soon after the "dispersion at Babel"; and it appears that they were sometimes united under one government and sometimes separate governments, until the time of the fall of Nineveh (625 B. C.) when they were united finally.

About 586 B. C., Nebuchadnezzar captured Jerusalem, burned Solomon's great temple, and carried the Jews captive to Babylon, thus ending the existence of the kingdom of Judah. Later he reduced Tyre, subjugated Egypt, and became the most powerful monarch

of his time. To him, his kingdom owes its place in history. He built great public works, the most important of which were the Hanging Gardens at Babylon, called by the Greeks one of the seven wonders of the world. He encouraged commerce, and made his kingdom famous for its manufactures. His monarchy was absolute; and like most ancient rulers, he was cruel and arbitrary. His noted contemporaries were Daniel, Æsop, Solon, and Thales; the two latter are two of the seven wise men of Greece. Nebuchadnezzar's successors maintained the empire until its overthrow by our third great man,

CYRUS THE GREAT.

Prior to 550 B. C., Cyrus had met his maternal grandfather, king of the Medes, in battle, defeated him and established himself on the throne of the united kingdom of Media and Persia. He had also conquered Cræsus king of Lydia. In 538 B. C., he completed the conquest of Babylon; but a few years later, in an expedition against a Scythian tribe, he lost his life. It is well to notice that after his capture of Babylon, Cyrus decreed that the captive Jews should return to Jerusalem and rebuild their temple. It is said that he regarded the Jews with special favor, because, like himself and his countrymen the Persians, they believed in one God. The religion of Cyrus was that taught by the great Persian prophet and law-giver, Zoroaster, who was probably a contemporary of Moses. It appears that both Cyrus and the Jewish prophets believed that Ormazd of the Persians, and Jehovah of the Jews was

one and the same God. The great contemporaries of Cyrus were the Greek philosopher Pythagoras, the Chinese sage Confucius, and Buddha the prophet of India. The great empire, which Cyrus' genius builded up, lasted for more than two hundred years. In common with other great conquerors, Cyrus was selfish and cruel; but he had noble qualities, and practiced the cardinal virtue, temperance.

PERICLES.

We next come to Pericles, 450 B. C. The period of the supremacy of Athens is the period of the glory of Greece; and during that supremacy, Pericles was not only the ruler but the soul of Athens. The Athenian Empire was, during the time of its glory, the foremost government in the world.

All the great productions of Greek art and architecture were during the Periclean age. It was the time of Phidias, Socrates, Sophocles, and Herodotus. Not only arts but also letters flourished, for it was the Golden Age of Grecian literature. The great foreign contemporaries of Pericles were Xerxes the emperor of the Medes and Persians, and Cincinnatus the Roman dictator. Pericles preferred to gain glory in the arts of peace, instead of war. Better had it been for Athens had this continued her policy after his death. Pericles was a man of great virtue and integrity; and in his death, Greece lost her best as well as greatest public man.

ALEXANDER THE GREAT.

We now come down the stream of time one hundred years, to Alexander the Great. In 350 B. C., Alexander was a little boy only six years of age; but he was reading Homer's tales of the Trojan heroes. At the age of fifteen, he was a pupil of the Greek scholar Aristotle; and at the age of twenty, he succeeded to the throne of his father in the little kingdom of Macedonia. In 331 B. C., we find that he had, by the most brilliant series of conquests in the history of the world, subjugated the Grecian States, Egypt, and the Medo-Persian Empire, and made himself monarch of the eastern world; but in 323 B. C., he died in the thirty-third year of his age, and his vast empire was divided among his generals.

After the completion of his conquests, Alexander changed in character and practiced all the vices contrasting with the virtues of his youth. It will be remembered that something similar was noticed in the career of Solomon. The conquests of Alexander bore fruit in the intercourse and interchange which followed between the East and the West. The prominent contemporaries of Alexander were Darius III., Demosthenes, and Aristotle. The poet, Pope, sums up the career and character of this great man in a single line: "The youth who all things but himself subdued."

JULIUS CÆSAR.

The sixth great character in our outline is Cæsar. The point of time, 50 B. C. Rome, situated in the then

western world, had escaped the notice of the great conquerors Cyrus and Alexander; and before the East was aware had become powerful. At the time of which we write, Rome had subjugated Carthage which Alexander did not reach, and all the fragments of Alexander's empire except Egypt. Cæsar had carried conquest into the camps of the western barbarians; he had subjugated Gaul, invaded Germany and Britain, and was about to cross the Rubicon and begin the civil war with Pompey which resulted in his becoming master of Rome. In 45 B. C., Cæsar was acknowledged emperor with absolute power. In his short career which followed, he undertook to promote the welfare of the people; but did not live long enough to execute many of his plans. His regulation of the calendar is to-day a standing monument to his memory. In 30 B. C., Cæsar's successor subdued Egypt; and for more than four centuries the Roman Empire, which Cæsar's genius organized, was *the* empire of the world. What a great factor was this Roman Empire in the civilization of the world, transforming as it did the character of the barbarous peoples of Europe!

Contemporary with Cæsar were the great men in Latin literature — Cicero, Virgil, and Horace; also Cleopatra of Egypt. All great men gain ascendancy over the minds of their fellowmen; but the habits of men have much to do with their being controlled. The subjects of Cyrus and Alexander were accustomed to being absolutely governed. Not so with the subjects of Cæsar, for, prior to his becoming master of Rome, it had been a republic. Concerning great men who have made "nations unaccustomed to control" submit to

their wills, Macaulay says: "Three men stand preëminent—Cæsar, Cromwell, and Bonaparte; the highest place in this remarkable triumvirate belongs undoubtedly to Cæsar. He united the talents of Bonaparte to those of Cromwell, and he possessed also what neither Cromwell nor Bonaparte possessed—learning, taste, wit, eloquence, the sentiments and manners of an accomplished gentleman." Pope has a line of him in contrast with his line concerning Alexander: "Cæsar, the world's great master and his own." Shakespeare says of him: "The foremost man of all the world."

MOHAMMED.

Our seventh great man is Mohammed. In 600 A. D., in Arabia, which prior to this time has no place in history, its people being in the tribal state, Mohammed, a camel-driver, had given up his business and was devoting his time to religious meditations. It was in the so-called "dark ages" of the world. Nearly two hundred years before, Rome had fallen before the western barbarians. At this time the Christian Church was divided by controversy, and rendered weak by luxury. The Jews had in a measure given up religion for traffic; the religion of Zoroaster had become corrupted, and the former monotheism of the Arabs was badly mixed with the worship of demons and stars. Mohammed had gained some knowledge of these things, in his travels for purposes of trade; and he resolved to found upon the ruins of all these creeds a worship of one God. In 609, he began to preach; later he began to fight; and in 630, he had control of all Arabia. Within

one hundred years, under the leadership of Mohammed and his successors, the Saracen Empire came to embrace Persia, Syria, Egypt, Northern Africa, and Spain.

Mohammed is sometimes called the "false prophet"; undoubtedly his creed, like many others, is a mixture of much error with a little truth; but the man was truer than his creed. Whatever may be said of Mohammed, for more than twelve hundred years, millions of mankind have constantly believed in him; and his religion is to-day the faith of one-sixth of the population of the whole world. Contemporary with Mohammed were Ethelbert of Kent, Augustine the Monk, and Pope Gregory I.

CHARLEMAGNE.

Our eighth great personage is Charlemagne. In the year 800, he was presented with the crown of the Western empire of Rome. He had then been twenty-eight years king of the Franks, a kingdom built up on the ruins of a part of the Western empire of Rome. His father had driven back the Saracens, and made the Frankish kingdom important. Charlemagne made his empire embrace nearly all Europe, north and west of the Adriatic Sea. He was the acknowledged head of Christendom; and his fame, as a patron of arts and letters, spread over the whole world. The French nation of to-day was built upon the last remnant of his empire, which was divided soon after his death. Charlemagne did much for the civilization of Europe; and was a great and good man.

His contemporaries were: Egbert, first king of all

England, who spent his youth at Charlemagne's court; and Haroun al Raschid, Mohammed's greatest successor as ruler of the Saracen Empire.

ALFRED THE GREAT.

Our ninth great man is Alfred the Great. In the year 900, he had nearly completed his career. He is entitled to this place in history because he was the father of his country, and because he laid the foundation of English literature. The English language of to-day, representing as it does all that is best in the civilization of the nineteenth century, owes, we know not how much, to Alfred the Great. He has been called "the wisest and greatest of all the kings of England." Freeman says of him: "He was a saint without superstition, a scholar without ostentation, a conqueror whose hands were never stained with cruelty, a prince never cast down by adversity, never lifted up to insolence in the day of triumph."

It is worthy of notice that he had no contemporaries whose names are conspicuous in history.

WILLIAM THE CONQUEROR.

We next come to William the Conqueror, 1050 A. D. At this time he was duke of Normandy, which had been established a little more than a century by his ancestors the Northmen. In 1066, he became king of England by conquest. Our sympathies are not with William in his conquest; but we must admit, that the event was of untold importance resulting in good to the world. It

brought England into intercourse with the Continent, gave her a strong government, and moulded and influenced her in the direction in which she has been a power in the world.

Hazewell says, "There is not a great event in English or American annals which is not directly traceable to what was done in the year 1066 by that buccaneering band which William the Bastard led from Normandy to England to enforce a claim that had neither a legal nor a moral foundation, and which never could have been established had Harold's conduct been equal to his valor, and had fortune favored the just cause." Smith says of the character of William: "To conquer a kingdom, and to establish in it a foreign dynasty, amidst the resentment of the natives and the jealousies of his own subjects, was a task requiring great military ability, capacity for government, and ascendancy over the minds of men. To such qualities William united a determined will and an unscrupulous conscience." The Arabian author Hariri was a contemporary of William.

INNOCENT III.

Our eleventh great man is Innocent III., Pope of Rome, 1200 A. D. A little after the death of Charlemagne, the then Pope at Rome, obtained control over the central part of Italy; and he and his successors ruled over it, with occasional interruptions, until the year 1870. The territory is known as the Papal States with Rome as capital; and the authority over the territory, as "the temporal power of the pope." This "tem-

poral power of the pope" reached its culmination with Innocent III. He assumed power not only over the Papal States, but over the governments of the whole world; and during his career of seventeen years as pope, he was the most powerful man in Christendom. Twice, he dictated the election of the German emperor; he excommunicated the king of France, and cut off the whole kingdom from the privileges of the Church and did the same thing with Spain and Portugal; he compelled King John of England to give up to him certain prerogatives, and made Bavaria, Sicily, and Denmark tributary to his temporal kingdom. His success was due in part to the weakness of the contemporary rulers.

Contemporary with him were: Richard I. of England, Saladin the Mohammedan, and Gengish Khan the Mogul. Richard I. is known as a "crusader." The Crusades were expeditions to recover Palestine from the Mohammedans; and there were eight of them, the first taking place in 1095 and the last in 1270. Innocent III. lived in the era of Crusades, and, like nearly all the popes and rulers of the crusading era, he was a patron of them. The Crusades bore fruit in an impulse to commerce, and an interchange of ideas between the East and the West.

MARTIN LUTHER.

The next important biography of history is that of Luther. The time, 1500 A. D., at which time he was fitting for the university. In the year 1510, he went on a pilgrimage to Rome, and was at the time, using his own language, "a most insane papist." In 1516, he

began to preach the doctrines of the Papal Church. The following year, Pope Leo X. was sorely in need of funds to aid in the erection of St. Peter's Church at Rome; and he sent out agents to gather funds by the sale of "indulgences." Now "indulgences" were the forgiveness of sins, which anybody wanted to commit and was willing to pay in advance for the privilege of committing. Luther wrote an argument against this, called his "ninety-five theses"; and nailed it to the church door in Wittenberg. The result was the Reformation; the Papal Church received a blow, from which it will never recover; and liberty and truth gained a lasting victory. Luther did much towards the overthrow of superstition; yet he was superstitious himself, insomuch that he believed he had seen the devil. Luther was a true man, but he did not reach all truth. Indeed! no man can ever reach all truth, for man is finite and truth in its wholeness is infinite.

Luther's contemporaries of note were Henry VIII., king of England, Christopher Columbus, Angelo the sculptor, Raphael the painter, and Ariosto the poet.

OLIVER CROMWELL.

The next and thirteenth great man in our outline is Cromwell, 1600 A. D. At this time, Elizabeth was reigning in England and Cromwell was one of the least of her subjects, being a babe at Huntingdon. Three years later was the time of the accession of the house of Stuart. England was a limited monarchy, and had been such from time immemorial. It did not have a written constitution, but immemorial usage had made

certain constitutional principles as indisputable as if they had been written. In accordance with these principles, the king could neither legislate nor impose taxes without the consent of parliament. The predecessors of James I. on the throne of England had frequently attempted to impose taxes without consent of parliament, but in each and every case had met with much opposition and abandoned the attempt. Sometimes, however, there was an evasion of this principle of the fundamental law. James I. proclaimed to his first parliament that they held their privileges of his grace as an absolute king and not of right. From this began the conflict between king and parliament, which developed into a revolution resulting in the execution of Charles I. and the making of Oliver Cromwell the foremost man of his time. James' second parliament established the precedent of declining to grant supplies, till a redress of grievances; it was dismissed by him before it had passed an act. To his third parliament, James proclaimed that their privileges were derived from the grace and permission of his ancestors and himself. Whereupon the commons asserted that the liberties, franchises, privileges, and jurisdictions of parliament are the ancient and undoubted birthright and inheritance of the subjects of England. After considerable contest, the third parliament of James was dissolved. In 1625, James died and was succeeded by Charles I., who showed a greater determination than had been shown by his father to make England an absolute monarchy.

In the few years intervening between his accession and March 10, 1629, Charles summoned and dissolved

three parliaments, of the last of which Cromwell was a member. This third parliament of Charles forced him to ratify the Second Great Charter of the English people; but he soon after encroached on the rights of this parliament, which resisted and was dissolved, Eleven years of despotic rule followed; but in 1640 rebellion made it necessary for Charles to call a fourth parliament. He quarrelled with it, and then dissolved it. The rebellion grew in magnitude, and Charles called his fifth parliament. Cromwell was a member of both the fourth and fifth parliaments of Charles. His fifth parliament was his last; with it, he carried on a civil war for three years, in which Cromwell came to the front as leader of the forces of parliament. The king was defeated; Cromwell by his military power became master of both king and parliament, and during the remainder of his life ruled England. Macaulay says of him, "Never was a ruler so conspicuously born for sovereignty. He raised England from a low scale to the state of being the most formidable power in the world." Goethe says that every extraordinary man has a certain mission which he is called upon to perform. It was the undoubted mission of Cromwell to lead the English nation through its *first revolution*. Cromwell's contemporaries were the Pilgrim Fathers, Shakespeare, Bacon, and Milton.

GEORGE WASHINGTON.

The next era of universal importance in history is that of the rise of the American republic; and in the biography of history, Washington is the great man of

the era. But, in the sense that the biography of Alexander and Cæsar is the history of their time, the biography of Washington is not the history of his time nor of the rise of our nation the United States. For, the history of the United States comes near being, what it is claimed all history should be, that is, the essence of innumerable biographies. We fix upon the year 1750 as the time. It will be noticed that we have fixed all our dates to mark the beginning or the middle of a century. At this time, Washington was about to begin his military career on our western frontier. All are more or less familiar with the events of his biography; and associated with his name are the oft repeated sayings: "The father of his country."—"First in war, first in peace, and first in the hearts of his countrymen."

Washington's great contemporaries were William Pitt, Earl of Chatham, the greatest Englishman of his time; Frederick the Great, Voltaire, Franklin, Burke, and Mozart the musical composer.

NAPOLEON BONAPARTE.

Our fifteenth great man is Napoleon and the time is the year 1800. Though only thirty-one years of age, he was at this time ruler of France; but he did not crown himself emperor till four years later. Napoleon was a product of that great political earthquake known as the French Revolution. Had there been no French Revolution, history would have had no Napoleon; but, without the genius of Napoleon, the outcome of the revolution would have been very different. Revolution was the natural result from the existing political and

social conditions of France during the period from 1774 to the outbreak in 1789. The government was an absolute monarchy; the ruler, Louis XVI., was incapable; the ministers were corrupt; the treasury was almost bankrupt; and the people were burdened by taxation, and driven to the verge of desperation by their sufferings for the necessities of life. The French literature of the time, the foremost name in which is that of Voltaire, exposed the condition of affairs, informed the people of the cause of their sufferings, and incited them to insurrection. It was a struggle between democracy and despotism, in which democracy with its battle cry of "liberty and equality" was victorious. But democracy became intoxicated with victory, ran riot, and failed to live and act its doctrine of "liberty and equality." From 1789 to 1795, the revolution was in progress; the king was executed, and then followed the Reign of Terror. The government was finally placed in the hands of the Directory of five. The Directory, unable to cope with riot and confusion, called Napoleon to the command, who turned anarchy into order and terminated the revolution. At the head of the French army, Napoleon made all the world wonder at his campaigning. In 1799, he overthrew the Directory, and made himself ruler being indorsed by a popular vote. In a few years he became master of a large portion of Europe. Napoleon undoubtedly aspired to the sovereignty of a continental empire; but the world was not in need of such an empire, at the beginning of the nineteenth century. In 1812, disaster overtook Napoleon in his campaign against Russia. The events at Paris, Elba, Waterloo, and the final event at St.

Helena followed in succession. Napoleon had a fine sense of the fitness of things, embodied in his saying: "The implements to him who can handle them." At first, he conducted affairs with order, thoroughness, and punctuality, in accordance with truth. He believed in "liberty and equality," and governed well in the early part of his career; but his insatiable ambition led him into error and falsehood. The truth that was in him, was lost in his constant striving for personal aggrandizement; and his faith in "liberty and equality" vanished before his ambition to found a Dynasty.

Contemporary with Napoleon were England's military leader Wellington, Goethe the prince of German writers, the younger Pitt, Sir Walter Scott, and Washington Irving.

JAMES A. GARFIELD.

Our last great man is Garfield. We select him, not because we believe he was greater than any of his contemporaries; but because, to us, he is the fittest representative of what belongs distinctively to the last half of the nineteenth century in which we are now living. In the present age, no *one man* is such a factor in history as in the preceding ages the *one man* has been. Our age is an age of progress, of liberty, and of fraternity. Our own nation represents, what is best in the civilization of the nineteenth century; and Garfield fitly represents our nation. The biography of Garfield is familiar history. His sufferings and death united the hearts of the American people, as they were never before united; and, from all over the civilized

world came words of sympathy, evidencing a fraternal feeling unparalled in the history of nations. The closing scene in the life of Garfield was the first emphatic exemplification in history, of the universal brotherhood of mankind.

RECAPITULATION.

We have built a sort of frame-work of general history, out of the biographies of sixteen of its great men. We began with Solomon, 1000 B. C., representing the power and glory of the Jewish nation. Then came Nebuchadnezzar, 600 B. C., who destroyed the Jewish nation, and to whom Babylon owes its place in history. Next was Cyrus the Great, 550 B. C., who conquered Babylon and built up the great Medo-Per-sian Empire. Then followed Pericles, 450 B. C., representing the good and the great in ancient Greece. Next, Alexander the Great, 350 B. C., who conquered and became monarch of the eastern world. Then came Cæsar, 50 B. C., the organizer of the Roman Empire, which was *the* empire of the world for more than four centuries. Next, Mohammed, 600 A. D., who not only founded an empire, but a religion which has for more than twelve centuries been the faith of one-sixth of the people of the world. Then followed Charlemagne, 800 A. D., the acknowledged head of Christendom. Then came Alfred the Great, 900 A. D., the father of the English people and their literature. Next, William the Conqueror, 1050 A. D., who engrafted upon the English people much that has borne fruit in good. Then followed Innocent III., Pope of Rome, 1200

A. D., who made emperors and ruled kings. Next, Martin Luther, 1500 A. D., and the Reformation. Then came Oliver Cromwell, 1600 A. D., who guided the English people through their first revolution. Next, George Washington, 1750 A. D., who represents the rise of the United States. Then followed Napoleon, 1800 A. D., the product of the French Revolution, who was master of France and even Europe till his ambition mastered him. And lastly, Garfield and our own time.

The following History Outline shows, in the first column, the year in the great man's life which marks the beginning or the middle of a century. The second column gives the names of the historical ages, and shows the divisions. The third column gives the name and the years of birth and death. The fourth column gives the names of contemporaries, and the years of birth and death; and the last column gives intervening conspicuous names, and the years of birth and death.

HISTORY OUTLINE.

YEAR.	NAME.	CONTEMPORARIES.		INTERVENING NAMES.
B. C.				
1000	Solomon 1033-994	Homer	Hiram	
600	Nebuchadnezzar 645 (?) - 561 (?)	Thales 640-550	Solon Jeremiah Ezekiel Daniel Æsop	
550	Cyrus 599-530	Croesus	Pythagoras Confucius Buddha	Darius I.
450	Pericles 495-429	Xerxes 519-465	Cincinnatus Sophocles Herodotus	Socrates 470-399 Hippocrates 460-357
		Phidias 500-432	Ezra	
350	Alexander 356-323	Darius III.	Demosthenes Aristotle Mencius	Xenophon 444-355
50	Cæsar 100-44	Cicero 106-43	Virgil Horace Cleopatra	Hannibal 247-183
A. D.				
600	Mohammed 571-632	Ethelbert of Kent d. 616	Augustine, Monk d. 604	Zenobia flo. 267 Hypatia d. 415 Genserich d. 477
800	Charlemagne 742-814	Egbert d. 836	Haroun al Raschid 765-809	

HISTORY OUTLINE.—Continued.

YEAR.		NAME.	CONTEMPORARIES.	INTERVENING NAMES.
A. D.				
900	Dark Ages.	Alfred 849-901		Canute d. 1036
1050		William I. 1026-1087	Hariri 1054-1121	
1200		Innocent III. 1161-1216	Richard I. Saladin 1137-1193	Tamerlane 1336-1405
1500	Middle Ages.	Luther 1483-1546	Henry VIII. 1491-1547	Charles V. 1500-1558
1600		Cromwell 1599-1658	Shakespeare 1564-1616	Louis XIV. 1643-1715
	Modern Ages.		Bacon 1561-1626	Peter the Great 1672-1725
1750		Washington 1732-1799	Milton 1608-1674	
			Voltaire 1694-1778	
1800		Napoleon 1769-1821	Franklin 1706-1790	
1850		Garfield 1831-1881	Burke 1730-1797	
			Goethe 1749-1832	
			Scott 1771-1832	
			Irving 1783-1859	
			Emerson 1803-1882	
			Darwin 1809-1882	

SOCIETY.

CHAPTER VII.

SOCIETY.*

IF, in the light of history, we compare past conditions of society with those of the present time, we must come to the conclusion that there has been wonderful progress; but, when we consider the present existing vices of society, we are impressed with the magnitude of what remains to be accomplished by future progress.

Human slavery, the condition in which one person is the property of another, is found in the early history of almost every known nation. It was a part of the social system of the ancient Hebrews, and a blot upon the civilization of ancient Egypt, Greece and Rome. In the last quarter of the eighteenth century, slavery existed in nearly every country of the civilized world; and only a single generation ago it was a reproach upon the fair fame of our own republic. To-day, slavery, as an institution, is nearly banished from the nations of the civilized world. Wherever slavery has existed, free labor has been held in disrepute, and the toiling free-man has been in a condition of thralldom only a little better than the condition of the slave. Concurrent with the decline and fall of slavery has been the rise and progress of the condition of labor. Primitive society

*Society is here used in its broadest sense. See under Society, Chapter III.

placed women in a condition of subordination, but the advance of civilization has liberated them from that condition. In early times, to beg was a crime, and pauperism was a felony. Now, beggars are fed, and paupers are provided for. In the eighteenth century, in England, which then claimed to be the best governed country on the globe, the law recognized at least one hundred and sixty offenses punishable with death. Now, in some of the states in this country, capital punishment is abolished, and in none of them are more than two crimes, murder and treason, punishable with death. Even in England, the number of capital offenses has been reduced to seven. Prisons have been changed from loathsome dungeons to reformatory institutions; and, though in the matter of dealing with crime, problems remain unsolved, it has become well settled that punishment should be remedial and not retaliatory.

Charitable institutions, and organizations for the advancement of literature and science, have wonderfully multiplied in the last fifty years, and are features which distinguish the present century. Contrast the treatment of the insane at the present time, with that of a little more than one hundred years ago. Then, ignorance and superstition nurtured the belief that the insane were possessed with devils; and the victims of this misfortune were beaten, chained in dungeons, and starved, with a view to make their bodies uncomfortable tenements for the occupancy of the devils. In former times, superstition said that disease was caused by evil spirits and wrathful divinities; and for centuries medicine was shrouded in darkness. But the progress of science has unraveled the mysteries pertaining to the human organism.

From the first dawn of history until now, society has been cursed by war; but the events of recent years point to the ultimate abolition of this barbarous institution. Dueling, an institution much like war in its character, has till recently been upheld by society. Nowhere, are indications of progress more marked than in the history of the Church. Persecutions began with the earliest history of Christianity. First, the Christian was persecuted by the Jew and the Pagan; then, Waldenses and Protestants were persecuted by Catholics; later, Catholics and Nonconformists were persecuted by the Church of England, and the Jew by everybody; and still later, in our own New England, we find one branch of the Pilgrims from the persecutions of the Church of England persecuting all other branches not adhering to its theology.

The days of persecution are past; and we are approaching, slowly but surely, a day of perfect freedom of opinion in all matters pertaining to religious belief. The present century has been an era of education. Knowledge has been wonderfully diffused; and inventions and discoveries, of which the world had never dreamed, have followed in rapid succession. Notwithstanding all this, the pessimist claims that society is deteriorating. In proof of which, he calls attention to dishonest administration of government; he points to the constant conflict between capital and labor, and to the daily record of crimes and misdemeanors; he calls attention to intemperance and all the other vices and immoralities of society, and to their haunts which tell tales of misery, want, and woe.

But appearances depend upon the point of view,

The fact of a knowledge of dishonest administration in public affairs, evidences exposure and overthrow of the dishonest administrators. The conflict between capital and labor reminds us of a time, when labor was perfectly submissive because every laborer was a serf. Crimes that now are heralded to the civilized world, were formerly known and noticed only in the immediate vicinities in which they were committed. In all past history, society has been burdened with crimes, vices, and immoralities. In all past time, as far back as the memory of man runneth, as the world has had summer and winter, sunshine and rain, heat and cold, calm and tempest, light and darkness; so has it had happiness and misery, plenty and want, love and hate, truth and falsehood, good and evil.

Society is ever overcoming difficulties, and steadily advancing to a higher and better condition; but constantly meeting with new problems, which are obstacles to its onward march. Problems of domestic and social life, problems of trade and business, political problems, and problems pertaining to morals and religion, beset society to-day. The law, with jealous care, guards marriage from restraint; and all contracts in restraint of marriage are void. But, in view of the frequency of divorces, it would seem that the law should prevent hasty and ill chosen marriages. Much has been said and written, concerning the laxity of our divorce laws; but may there not be more defects in our marriage laws? The problem appears to be, whether the vice of divorce can be best removed by making it more difficult to unmarry, or by making it less easy to marry. Notwithstanding the jealous care of the law, the conventionali-

ties of society put a restraint upon marriage by requiring housekeeping to be begun and conducted, by those who have a fortune to make, after the manner of those who have a fortune to spend. In a well regulated home, parents discipline their children; but in many homes things are reversed, and children discipline their parents. Subjection, if not learned at home when a child, must be learned out in the world when a man, under the rigid discipline of the circumstances and affairs of life.

Want of reverence is a vice to which the children and youth of our time are addicted in a marked degree. It appears in their rudeness and disrespect to their elders, and in their supreme indifference for the rights and feelings of everybody except self. Kindness, courtesy, and politeness are wanting in our domestic, our social, and our business intercourse. Good manners prevent irritation, as oil prevents friction, and should be indispensable in all the social relations.

The well-being of society depends very much upon the conditions of health; and yet people will not believe the fact, that air, sunshine, and water properly applied, will do more for health, than all the medicines that have thus far been patented. It is a law of health, that the lungs shall be furnished with an inexhaustible supply of pure air; and nature has made every possible provision for the keeping of this law. But nature is mocked, and the law is the subject of constant infractions. How many persons, day after day and night after night, shut themselves up in unventilated rooms, where the air is contaminated with poisonous gases, which slowly, silently and unobserved undermine the foundations of health. Could such persons, while musing in their

close apartments, become suddenly conscious of the invisible demons of impure air around them preying upon their vitality, they would rush in consternation from the impending danger. Nature has provided a safeguard to health in sensation. Healthy organs of respiration tell us when the air is impure; but they lose their sensitiveness to impure air by constantly breathing it, and so reach a condition in which they will not announce the fact of its presence. Our dwellings, school buildings, churches, theatres, halls, and places of business are very defective in arrangements for ventilation, greatly to our cost in health and comfort. Next to pure air, cleanliness is essential to health; and next to cleanliness, sunshine.

The supreme vice of society is its servility to fashion. Fashion is the tyrant that puts shackles upon our limbs, that robs us of our health, time, and money. We not only have fashionable wearing apparel, but fashionable everything, from a baby's cradle to a summer hotel, from a drinking saloon to a church, from a marriage to a funeral. It is said that fashion arises from our desire of beauty, and changes with our ideas of what is beautiful. But why should our ideas of what is beautiful in fashion change? Our ideas of what is beautiful in nature and in art do not change. I stand on a New England hilltop, under a cloudless sky, in the late afternoon of an autumn day. The setting sun sends forth its last golden rays, as a parting benediction to the landscape. The moon is already in the eastern sky, and looks modestly down on the orb whose glory it reflects. To the north and west, the valley is succeeded by circle upon circle of hills, until

the blue mountain tops appear against the distant horizon. To the south and east, lies a broad wooded valley, through which a winding river flows onward towards the sea. I look around on forest and on grove, on solitary tree and shrub, and see in the red autumn leaves the glow of nature's fire. By the light of the closing day, I behold in all its grandeur the light of the closing year. I beheld it as a child, and it was beautiful. I behold it as a man, and it is still beautiful. As I muse, the sun sinks behind the western mountains; the mantle of night falls on the landscape; the scene changes; and other beauties of nature appear, just as they always have, in the starry canopy of heaven. The human form is very old-fashioned; but it is beautiful to-day, as it ever has been, and ever will be.

In the field of art, the creations of Angelo, Raphael and Shakespeare, in sculpture, painting, and poetry, though three centuries or nearly so old, are as beautiful to-day as when they were first produced. Fashion does not develop beauty, but is capricious and arbitrary; and many of its offspring are totally devoid of beauty. In order for a thing to be beautiful, it must be rational, consistent, and in harmony with its surroundings. A fashion may be neither useful nor ornamental, neither healthful nor pleasureable, in fact without any redeeming feature whatever, and society adopts it simply because it is the fashion, and it must be followed regardless of convenience, adaptability, or becomingness. In the matter of dress, women are to a far greater extent the subjects of this thralldom, than men. Physical deformities have ever been regarded great misfortunes, and the utmost skill of surgical science is being con-

stantly taxed for their relief. And yet our ladies, who are devotees of fashion, are physically deformed by their own voluntary acts. The waist is distorted, the spinal column is inclined, and the feet are compressed. Fashion has become so enamored of deformities, that where it is unable to create an actual one, it produces an artificial one by annexing to a lady's back an article called a bustle. The lady's train is an arrangement of fashion, which fetters the person and makes natural and easy movements impossible. It not only impedes the movements of the wearer, but of others.

Fortunately this absurdity of fashion is confined to a narrow sphere. The majority of mankind are constantly striving to follow the rapidly changing fashions regardless of the fact, that it is the character of a man's conduct that is important and not the cut of his coat, that it is the quality of a lady's manners which is a matter of consequence and not the material or fashion of her dress. The fashions, customs, and usages of society make men and women cowards. They are eager for popularity and fearful of public opinion, notwithstanding that public opinion is often wrong because it does not know and can not take into consideration all the facts. Custom and usage make ruts in which they run because they lack the courage to get out of them. In society, money covers a multitude of sins; and wealth is more respected than honest toil. The idle spendthrift, while his money lasts, occupies a higher social position, than the intelligent laborer who earns his bread by the sweat of his brow. Notwithstanding the fact that manual labor furnishes society with all the material necessities and luxuries of life, that we are so

much indebted to it for our civilization, that it is the power which makes wealth, there is a tendency in society to look upon it as ignoble. In consequence of this, many of our young people grow up in idleness, and there is a constant crowding into those occupations which require the least manual labor.

There are prevalent, false notions in regard to accomplishments. It never occurs to many young ladies nor even to their mothers, that the ability to prepare a good dinner and make a bed in a proper manner is a greater accomplishment than to be able to play a piano solo indifferently well. Our girls have a distaste for domestic employments, avoid them, and fail to acquire proficiency in them; nevertheless, they usually aspire to sometime superintend at least some man's household affairs.

Trade and business are constantly confronted by labor problems. Strikes have come to be common occurrences in this country; and in so far as they tend to riot and confusion, they are a dangerous vice. Laborers have an undoubted right to combine and organize, for mutual protection and advancement; but when they interfere to coerce other laborers, they strike a blow at freedom herself. We are enthralled by monopolies. It is said, that the iniquity of monopoly is that it rules out competition; and yet we are enthralled too by over-competition. Over-competition, continual under-selling, gives us shoddy and adulteration of material, and incompleteness and lack of thoroughness in manufacture. These are perplexing questions. How shall the relation between capital and labor be adjusted? and how shall monopoly on the one hand and over-com-

petition on the other be checked, so as to secure the equal rights of all parties?

A system of credit is essential to business prosperity; but credit enters too largely, into the everyday transactions of trade. To the majority of interest payers, the payment of interest is a serious burden. Among the masses, credit begets the buying of what is not needed and extravagance. It leads to the creating of obligations with culpable indifference, as to the probable chances of ever meeting them. The worst feature of the credit system is the large number of debtors in this country known as "beats," who contract all the bills they can and borrow all the money they can and never pay.

The "beat," like the pauper, is a public charge; but he is much worse than the pauper, because it costs more to keep him, as his habits of life are more expensive than the pauper's habits. The tradesman trusts one class and loses, then taxes another class to make good his loss. There is certainly in the credit system, that which leads to unfairness and dishonesty. The rightness or wrongness of a given course of conduct, is fixed in the minds of the great majority of mankind by expressed public opinion. The tendency to avoid payment of bills, is due to lack of expressed public opinion against this course of conduct. The "beat" is morally as bad if not worse than the thief. The former is tolerated in good society, while the latter is absolutely excluded. There is much of dishonesty in the conduct of trade and business, which society winks at. Just so long as public opinion remains as it now is, there will continue to be cases of criminal insolvency, also cases

of the commission of that crime so well-known by the name, irregularities. A man may become insolvent, and yet be honest; but, when men deliberately obtain credit everywhere possible knowing their insolvent condition, and then take advantage of an insolvency law to obtain a discharge from the legal obligation to pay their debts and to save as much as possible of their assets for themselves, they are criminal. The individual engages in business for the purpose of obtaining a livelihood for himself and family, and more or less of wealth; and every individual may attain to some degree of wealth, notwithstanding the perplexing questions concerning capital and labor, monopoly, over-competition, the credit system, and the tendency to dishonest practices, if he will but practice economy. The masses in this country are poor, not because of legislation or the want of it, not because of the manner in which the government is administered, but because of lack of economy, because they indulge in extravagance and waste. Of course we except the poor, who are so by reason of misfortunes. Periods of business depression would not be seasons of "hard times" for the masses, if they were provident. It is the general tendency, for people of limited means to live as near as possible like people of wealth, thus expending all their earnings or income for a present living and taking no thought for a future living. Moreover, the supreme folly of the times, is the straining to make a-thousand-a-year appearance, on a-five-hundred-a-year income. People, who do not live within their means, are in a condition of thralldom. Yet, to live within one's income, requires courage to overcome the tyranny of fashion, and to refuse to be dictated by the customs and usages of society.

The suffrages of the people in this country are for the most part divided between two great political parties. At the present time, there is not a clearly defined issue between these parties, upon unsolved political problems; and we find individuals from both these parties, agreeing concerning these problems. Our political party contests have pretty generally come to be contests for power, and not contests for the establishment or furtherance of principles; and questionable methods and measures, are too often factors in these contests. In every contest, our political parties spend large sums of money; and, on reflection, it seems singular, that it takes so much money to get the people to say who and what the people themselves want. In our partisan politics, there is not perfect freedom. The individual member of either party must not express an opinion upon questions effecting his party, until he has read the leader in the party organ.

The thralldom of partisan politics lies in the fact, that they are run entirely by a very few men. Caucuses and conventions are often farces, the nominations being really made beforehand by the party managers.

Political bossing has come to be a distinctive feature in our partisan politics. Reform will occur, when the individual voter becomes more patriotic than partisan, and casts his ballot for the man rather than for the party. In our politics and our religion, we are much governed by prejudice. We find ourselves adherents to parties and creeds; and frequently, should we seek for the reason of our adherence, we should find it to be, that our fathers before us subscribed to the same party or creed and educated us in the faith. In politics and

religion, there is a disposition not to do one's own thinking, and to form opinions without due examination. Having once expressed opinions, a false notion of consistency leads to a strict outward adherence to them, though one may have become satisfied of their error. It is easier to be a hypocrite, than to be a nonconformist. It is an age of inquiry; and moral and religious questions are, at the present time, receiving more attention and thought from the people, than ever before. However, there are many, who, in relation to all religious questions, are invariably "on the fence"; also, there are many who never look only on their own side, and who can not even tell whether the opposite side of the fence is a pasture or a vineyard, but such are apt to take it for granted that it is a pasture containing a dangerous bull. Inquiry from its very nature, sooner or later, must inevitably find truth instead of error. Intolerance, in some form, appears in every stage of religious development; it is an offspring of the ignoble in the human mind, and an enemy to progress. The influence of intolerance results in the emphasis of metaphysics instead of ethics in religious systems, in the teaching of dogma instead of truth. Our religious teaching should devote more time to inculcating ethical truths to the end that they be practiced in the daily conduct of life, and less time to bolstering up and defending the metaphysical uncertainties of creeds. But time will solve all the problems, and cure all the vices to which this chapter refers; and the future will bring to each individual member of society full freedom to think, speak, and act, consistent with the like freedom of every other individual.

THE TRUE PURPOSE
OF LIFE.

CHAPTER VIII.

THE TRUE PURPOSE OF LIFE.

THE majority of mankind are so completely occupied in the struggle for existence on the one hand, and so thoroughly absorbed in the pursuit of wealth or power on the other, that they give no consideration whatever to the true purpose of life, which all should have in view. Doubtless, the majority of mankind take no thought as to whether their daily conduct is in accordance with right or otherwise; and yet there is a right course of conduct for all, under all circumstances. What is the true purpose of life? Three answers to this question are suggested, *viz.*: to serve God; to pursue happiness; to develop yourself. At first thought, these answers seem to be conflicting, and any one answer in itself seems unsatisfactory, because the phrases may be interpreted to mean "All things to all men"; but a closer examination shows, that the same idea is embodied in each form of words.

The true purpose of life is to grow or develop into the best and highest condition of which the individual is capable, under the circumstances in which he is placed. This must necessarily bring the greatest happiness, and be acceptable to God. There are false notions concerning this question. Many agree, that it is the true

purpose of life to serve God; but when they come to the question, how shall the service be rendered? there is great diversity of opinion. To serve God, is very likely to be interpreted to mean, to worship him in accordance with the creed of the interpreter. It never occurs to many, that to serve God is anything else than to make prayers and exhortations and to sing psalms. Many agree that the true purpose of life is to pursue happiness, but there is a multitude of notions in regard to what happiness consists in. With many, some one desire or passion predominates; and with such, the gratification of that desire is happiness. Men pursue fame, power, or wealth, according as they think these necessary to their happiness. But there are conditions, which produce temporary happiness followed by unhappiness; and herein is the matter complicated. There is a prevailing notion, that wealth is a condition absolutely necessary to happiness. In consequence of this, the pursuit of wealth has come to be, with many, the chief aim of life; and everything else is sacrificed to this end. Wealth, obtained at the cost of loss of health and neglect of mental development, does not bring with it happiness. Neither does power or fame bring happiness, when purchased at the cost of honor. In the pursuit of happiness, they are nearest the attainment thereof, who have made the discovery, which every person must make for himself or herself, that the conditions which bring happiness lie within and not without.

The true purpose of life being to develop one's self, what are the means to the end? First, the observance of the laws of physical growth and health; due care

for the matters of food and drink, clothing, pure air, cleanliness, work and rest. Next, comes the acquisition of knowledge and the training of the mind by observation, communication, reading, and thought. Finally, the regulation of the conduct towards mankind. The first gives health, and temperance in the exercise of desires and passions; the next gives wisdom; and the last results in righteousness. It may be suggested, that it is all very well for persons of leisure to concern themselves with this matter; but that men and women of affairs, who are completely absorbed in business, and the many who in the struggle of life are barely able to obtain sufficient food and clothing to exist, can give no attention to any other purpose than getting through their daily toil. As well, may it be claimed, that these have no time to do right. However poor, one can heed the laws of health, keep clean, and be temperate; however busy, one can heed the laws of conduct, be honest, and kind; and every rational individual, however situated in life, can observe and think. The meaning of life to every individual should be, a striving to develop all the faculties in such a manner as to reach the highest possible condition of manhood or womanhood; and whoever acts in accordance with this view will make the most and best of life.

EDUCATION.

CHAPTER IX.

EDUCATION.

“The modern world is full of artillery; and we turn out our children to do battle in it, equipped with the shield and sword of an ancient gladiator.”

— *Thomas H. Huxley.*

A CORRECT system of education, has in view the true purpose of life. Its work consists in the imparting of knowledge, disciplining the faculties, and raising the person to a higher plane; and its end is, to bring us to know thoroughly, observe with care, remember accurately, think correctly, and act rightly. What knowledge ought a correct system of education to impart? We find ourselves in the world exposed to innumerable circumstances, over many of which we have no control, over some of which we have control. Now, if we would reach our highest condition, we must adapt ourselves to those circumstances over which we have no control, and adapt to us those circumstances we can control.

To be able to do this, we must have a knowledge of this world in which we live, and of the tendency of things in it; a knowledge of mankind and their relation to the world; and a knowledge of ourselves and our relation to our fellows. Hence, a correct system of education, should impart to us such knowledge. A

correct system of education disciplines the observing powers as well as the memory, trains the faculties used in the process of thought, cultivates the sensibility, and trains the will. Not only this, it furnishes physical training.

Education is a process of development, and, in its broadest sense, is the work of a lifetime; but, when we speak of a system of education, we confine education to the work of the schools. Our educational system embraces public schools, colleges, and schools of special instruction. The latter includes professional and training schools. Our public schools are supported by the state, with the ostensible purpose in view of imparting to all, such knowledge and discipline as will fit for the active duties and responsibilities of life, and especially for citizenship. Our colleges are the schools of higher education, and they claim to furnish a liberal education. Our schools of special instruction, impart knowledge and furnish discipline for special vocations. Public schools and colleges are for general education, while the special schools are for special education. Public schools and colleges are of principal importance in our educational system, and we will consider what these do and fail to do.

In our public schools, pupils are first taught spelling; and, owing to the gross irregularities with which the spelling of our language abounds, the minimum time required to gain a necessary knowledge of spelling is several school years. Reading is claimed to be taught next; but that, which goes for teaching of reading, is in fact a teaching of spelling in the majority of cases. If by reading we mean the correct and effectual utterance

of written or printed language, it is very little taught in our public schools. Some knowledge of the art of writing is imparted early in the public school course; but there is a marked deficiency in the manual training necessary to good penmanship, and special schools are resorted to. Arithmetic is begun early in the primary school course, and is continued all through the grammar school course; and in the ungraded public schools, in the majority of cases, it is taught the pupil each and every year of his or her attendance. Now much of this arithmetic teaching is such, that the memory is overtaxed while the reason is very little disciplined. In the grammar school course, much time is spent on what is called English grammar; and, in the ungraded public schools, much of the time of many school years is devoted to it. This work on grammar which the pupil does, is a memorizing of rules and formulas without much application of them to actual speaking and writing. In addition to the above, there is imparted to pupils in the public schools below the high school grade, some knowledge of geography, history, physiology, and hygiene. A little training in drawing is given; but, in the majority of schools, no other manual training.

In the matter of physical training to promote health and easy and graceful movements of the body and limbs, very little is done. The majority of pupils never enter the high school, so we have already outlined the education which the masses obtain from the schools. The time occupied in the school work above outlined, is on an average about ten years; and it is ten years of one-sided discipline, instead of many-sided discipline as it

should be. It is ten years of memorizing. The observing powers are not disciplined, nor is the reason trained; and to the average pupil, that which is learned in school, is true, because the teacher or the text-book says it is true. Until there is a radical change in our way of spelling, (I will not call it our system of spelling) it will continue to be a severe tax on the memory to learn to spell; and the only improvement that can be suggested in the teaching of spelling, is not to force the matter, but depend on the fact, that years of experience will accomplish better results than attempted acquisition by main force. Every pupil in the public schools should receive thorough training in reading, that is, in the correct and effectual utterance of written and printed language. Expressive utterance of language, is of the first importance, and there should be no failure on the part of our schools to furnish the necessary discipline to its accomplishment.

Next in importance to the perusal of printed language and the correct utterance of it, is the art of writing. Here manual training comes in; and, whether other manual training as "elementary use of hand tools" is furnished or not, the manual training necessary to good penmanship should be furnished in all public schools. Manual training is important in the fact that it disciplines the observing powers, as well as practices the hand to accurate performance. Some of the arithmetic work of the public schools might well be omitted. After knowledge of the fundamental processes is acquired by the pupil below the high school grade, arithmetic should be taught only in its application to such practical problems as are met with in ordinary affairs.

Grammar is understood to be the science of the correct use of words in speaking and writing. The object of grammar teaching is of course the imparting to the pupil a knowledge of the correct use of words in speaking and writing, and the disciplining of the pupil in his or her own use of words. With the prevailing grammar text-books and method of instruction, we have a most ineffectual and roundabout way of accomplishing this object. Memorizing rules and formulas, some of which are borrowed from other languages and ill adapted to our own, is certainly not the best way of learning the correct use of words. With a set of rules and formulas perfectly adapted to our language, grammar could not be learned by simply memorizing them. How long would it take a child to learn to walk, by teaching him the physiological statement of the process of walking? As the child learns to walk and talk, so can the pupil learn to correctly use words in speaking and writing. Less time should be given in our public schools to learning geographical names, and more time to learning geography by observing details suggested by maps; and, in the teaching of history, the aim should be that the pupil understand the text, rather than to be able to repeat it.

The importance of imparting some knowledge of physiology and hygiene in the public schools, has come to be recognized. Now, what knowledge should be imparted in the public schools below the high school, that has as yet no place in the course? Surely, some knowledge of the world and the nature and relation of things in it. The knowledge that every happening has a cause, should be early imparted; and that in the con-

stitution of nature there is a law of compensation, a law of economy, a law of growth, and a law of adaptation. A little knowledge of astronomy should be imparted, for the child comes in contact at once with phenomena of this branch of knowledge, which, if he is not rightly taught to interpret, he will interpret in his own way. So, a little knowledge of the other branches which relate to matter should be imparted; for, if truths concerning solids, liquids, and gases, the manifestations of force called sound, heat, light, and electricity, the phenomena of the atmosphere, and chemical change, are not learned in childhood, untruths will be learned as certainly as the fact that childhood comes in contact with these things.

Every public school pupil is daily in contact with the plant and animal life of our world, and should be taught the elementary truths of biology. Some of such knowledge of the world as is embraced in the branch geology, should likewise be imparted. It is important, that some knowledge of mankind in their social relations should be imparted; some knowledge of the constitution of society and the pupil's own relation to it; some knowledge of the purpose of life and the relation of education and occupation to the same and to each other, so that the tendency so general to consider education a preparation for one class of occupations may be eradicated; such knowledge in short as will help to success in the business of life, and such as is adapted to each and every vocation. But it is not to be understood, that all this knowledge is to be imparted by causing text-books to be committed to memory; instead, it should be imparted in the main by talks or lectures on

the part of the teacher, and lessons in actual observation. The thinking powers should be early trained, and the pupil taught to reason. Not by causing him to study logic, but by helping him to compare things carefully to discover their likeness and difference, then to consider the common features of the things compared and to form an idea of the class of things found to have the common features, next to combine ideas forming a statement, and finally to go from one statement to other statements.

In this the pupil should be led along, as is the child when learning to walk. The child has learned to walk, before it has given it to read the physiological statement of the process of walking; and usually the pupil has learned to reason, before he reads the rules of logic. It is not to be overlooked, that moral training with a view to right conduct, and physical training with a view to health and good appearance are of the utmost importance in a correct system of education.

We now come to the consideration of the work of high schools and colleges, in our system of education. The important characteristic of the high school work, is its preparatory relation to the college; and we will consider its work in connection with college work. The usual time given to this work is eight years. More than four years of this time, in the *regular* preparatory and college course and this is what we are considering, is spent studying the Greek and Latin languages; and, for the most part, it is time spent acquiring a little knowledge by main force of the grammar of two languages, which are of no earthly use only so far as they furnish a means to knowledge of their literatures. The

average student gets very little knowledge of Greek and Latin literature; but spends his force learning forms of no more advantage except to the specialist, than the forms of the hieroglyphics on the monuments of the ancient Egyptians. It is claimed by those who defend this study of Greek and Latin, that it is *the best instrument of mental training*. If asked, why so? The reply is given, that *those best qualified to judge* say so; but they point out as *those best qualified to judge*, individuals whose personal interests are likely to hinder them from unbiased judgments.

The reasoning on this subject by the professors of the languages in question, is very likely to be warped by prejudice. It is claimed that the study of Greek and Latin is a *valuable discipline to the memory*; but it is not shown to be superior in this respect to other departments of study. As a matter of fact, the study of Greek and Latin is a severe tax on the memory, and furnishes very little discipline to the thinking powers, particularly the reason. It is further claimed, that the study of Greek and Latin is *important to the comprehension of words in our own language*; but no one would for a moment claim this a sufficient reason for spending so much time upon it, nor that it is necessary to study Latin and Greek in order to understand English. If one understands Latin better than English, he will undoubtedly comprehend an English word derived from Latin the better for knowing Latin; but the best comprehension of words comes from a knowledge of their use by the best speakers and writers. Hence, the study of the literature of our own language is more important to the comprehension of our words derived

from the Greek and Latin languages even, than the study of those languages.

The functions of the mind are to know, to feel and to will, and the mind is disciplined that it may properly perform these functions. School education is more concerned with disciplining the intellect, than the sensibility or will. The function of the intellect is to know, and knowing includes observing, remembering, imagining, and thinking. The latter includes reasoning, which is the highest process of thought. A system of education claiming to discipline the intellect, but which in fact disciplines it in the main on the side of memory, is a failure. For, the thinking powers of the intellect are most in need of training. How can the thinking powers best be disciplined, or in other words how can the pupil best be taught to think? The child learns to talk by hearing others talk, by coming in constant contact with talk; and this suggests that the pupil can best learn to think by constant contact with the best thought of mankind.

All the powers of the mind may be disciplined by contact with the best available productions of other minds. Defenders of the study of Greek and Latin sometimes claim, that it is chiefly valuable on account of the *greatness of the thought and excellence of expression* with which the student comes in contact in the literature studied; but it is the language of the literature rather than the thought and expression that is chiefly studied, and herein lies the worst defect. The *greatness of the thought and excellence of expression* in the literature of languages other than our own, is apparent to us only as we see it in terms of our own

language. Why should we spend our time translating? Let the specialist do the translating, and then we can come at once to the great thought and excellent expression. It may be claimed that the average translation of the specialist is defective, and fails to bring out much that lies in the original; but the translation of the specialist is certainly an improvement on the student's own translation and on the ordinary classroom translation. No one will dispute the fact, that the average work done in the college course on Greek and Latin is not thorough work, and that thorough knowledge of these languages is by no means acquired. The study of Greek and Latin, and the study of modern foreign languages in our system of education, should be displaced by the study of the best literature of these languages translated into our own, and by the study of our own literature. Thus, the student would come in contact with the best thought of the greatest thinkers. We have said that more than four years of the eight years time devoted to the preparatory and regular college course, is given to the study of Greek and Latin. Two-thirds of the remaining time is given to mathematics and modern foreign languages, leaving the time of a little more than one school year for the study of all other branches of knowledge. This little more than a year of time is devoted to the study of some six or more branches selected from the following: astronomy, physics, chemistry, mineralogy, biology, geology, physiology, hygiene, rhetoric, political economy, history, English literature, psychology, logic, æsthetics, ethics, and metaphysics. The acquisition of knowledge of many of the above enumerated branches is of more

importance to the student, than the acquisition of knowledge of higher mathematics; and their study furnishes as valuable discipline.

It will be seen, by referring to Outline XIII. at the end of Chapter III., that many important branches of knowledge have no place in the course of study which we are considering. This is specially true of the division which relates to knowledge of man. The study of man socially, the acquisition of knowledge of man's relation to his fellows, is of the utmost importance as a preparation for the active duties and responsibilities of life; and yet this study has no important place in our system.

School education should discipline the pupil to independence of thought, but our system disciplines him to dependence on authority. As a mental gymnasium (our system is sometimes compared to a gymnasium), our system is a failure, because it does not provide means for the equal development of the intellectual faculties; but the idea that our colleges should be mental gymnasia is wrong in this, that it justifies disciplining the mind by learning that which is not the most valuable acquisition. It is of first importance, that while the mind is being disciplined, it be acquiring what is most valuable as knowledge. It is apparent, that our system of education is seriously defective both as to the knowledge imparted and the discipline given. The average college student is not occupied with, nor interested in his course of study; but gives more thought and enthusiasm to college politics and college sports, than to his legitimate work. Our educational system turns out into the world annually, a great multitude

whose heads are full of false notions concerning themselves and things generally; and these notions have to be unlearned in the school of life. Our high school and college graduates think themselves fitted for no other occupations in life than to devote themselves to the professions or some pursuit which does not involve manual labor. The fact is not known to them, that there is much drudgery in the professions, and that they afford no more facilities for mental culture outside of their particular lines than the manual occupations, so habituated have they become to taking a superficial view of things.

Does this course of study and discipline which we have been considering furnish a *liberal* education? Manifestly not. A liberal education is a large, a full, a comprehensive one. It furnishes such general knowledge as is useful in every walk of life, and gives a comprehensive view of the entire field of knowledge. It disciplines the mind to original thinking, and to taking a broad view of things. The individual who is liberally educated looks at things from different standpoints, and recognizes the fact that some things are many-sided. He may know but a single language, his mother tongue; but he knows that thoroughly, and is not ignorant of its literature. He is familiar with the history of mankind from the beginning of historic time; he knows the history of man's thinking, as well as his acting; he sees that there is a relation between everything, and everything else; he recognizes above all things the importance of right conduct.

The Greek and Latin feature of our educational system, is a remarkable illustration of conservatism.

In the seventh century, when the people from whom we descended were emerging from barbarism, the systematized knowledge of the time was sealed up in the Greek and Latin languages. The treasures of a decayed civilization, were preserved in these languages, knowledge of its laws, its religion, its arts. Then, in order to acquire such knowledge, Greek and Latin had to be learned. The same is true of the ninth century, the time of Alfred the Great. When schools were established, it had to be on the basis of Greek and Latin study. Such was the case in the thirteenth century, when the first English college, Oxford, was founded; and Greek and Latin continued to be the storehouse of the systematized knowledge of the world, through the fifteenth century, the time of the revival of learning, and down through the time of Bacon.

But the situation became changed long ago; and, still, Greek and Latin study remain with us. This feature of our system is peculiarly adapted for perpetuating itself. Greek and Latin study turn out graduates better fitted for teaching Greek and Latin, than for anything else. The conservatism on this matter, is the result of the self-interest of a large class of men, who, like Demetrius and the crafts-men of ancient Ephesus, can say: "Sirs, ye know that by this craft we have our wealth," and when innovation is impending (as is the case now), "This our craft is in danger to be set at naught."

ETHICS.

CHAPTER X.

ETHICS.

I HAVE already defined ethics, in the third chapter, to be the name for knowledge of right conduct. Before proceeding to some thoughts on practical ethics, it is well to take a view of theoretical ethics. The existing ethical theories may be classified under three heads: supernatural ethics, artificial ethics, and natural ethics.

Supernatural ethics embraces two ethical schools, the first I will call the dogmatic school, and the second is known as the intuitional school. The dogmatic school affirms that the basis of ethics is the will of God as revealed in the Bible, and that the end of ethics is happiness both here and hereafter. The theory of this school is developed by the theologians. The intuitional school affirms that the basis of ethics is the moral sentiment, and that the moral sentiment is innate and not the result of experience and education. This school also affirms that the end of ethics is happiness here and hereafter, and its theory is developed by the metaphysicians.

Artificial ethics, is the name I have given for that ethical theory developed by Hobbes in his *Leviathan*, in which it is affirmed that the basis of ethics is civil law. Here too it is affirmed that happiness is the end of ethics.

Natural ethics embraces two schools, the first known as the utilitarian school, and the second as the evolutionary school. The theory of the utilitarian school of ethics is best expounded by John Stuart Mill. It affirms that the basis of ethics is experience, and that conduct is to be estimated by observing its results. This school declares the end of ethics to be "the greatest happiness to the greatest number"; and it lays down the rule, "Everybody to count for one, nobody for more than one." The evolutionary theory of ethics is being developed by Herbert Spencer. It affirms that the basis of ethics is in the constitution of things. It recognizes necessary relations between causes and effects in conduct, has a method of ascertaining these relations, formulating them, and deducing rules of conduct therefrom. Experience is recognized as an important factor in evolutionary ethics, but not as the basis.

Happiness special and general, is recognized in this theory as the ultimate end. By the foregoing statement it appears, that all the ethical schools recognize happiness as the end of ethics; and it is true that all the ethical theorists recognize either directly or indirectly, that happiness, somewhere, sometime, to somebody, is the supreme end of ethics. But there are theorists, who claim that perfection is the supreme end. The influence of asceticism surviving as it does in some minds, leads them to reject as far as possible from their theory of ethics, any idea of happiness as an end of conduct.

What is perfection? It is excellence in the superlative degree, and excellence is goodness. Goodness,

when applied to conduct, is good conduct; and good conduct, in the superlative degree, is right conduct. So that to say, that the end of ethics is perfection, is to say that the end of right conduct is right conduct. Perfection, as applied to conduct, can mean nothing more nor less than right conduct. The accumulated experience of mankind has led to the inference, that conduct is either good or bad according as it tends to happiness or misery; and this inference has necessarily come to be regarded a self-evident truth. As good conduct is necessarily right conduct, right conduct must end in happiness.

Another class of ethical theorists, affirm that virtue is the supreme end. But virtue is excellence, and excellence is goodness, so that this theory to avoid affirming that happiness is the supreme end reasons in a circle and arrives for the end at the point from which it started.

Mark Hopkins, D. D., in his work entitled "The Law of Love," affirms that love is the supreme end. Obviously love, as here used, means good-will; good-will is well-wishing; well-wishing is wishing happiness; and the happiness wished for is altruistic happiness, or happiness to others. To say then that the end is love, is to say that the end is that condition in which the happiness of others is desired. Here the *means*, that is the condition of mind in which others happiness is desired, is taken for the *end*, that is others happiness. Concerning the proposition that benevolence is the supreme end, the same may be said as concerning the proposition that love is the supreme end. Benevolence is desire for the happiness of others. One other propo-

sition is made, namely, that blessedness is the supreme end; but blessedness is nothing more nor less than happiness. It appearing that all ethical theories make in reality happiness the supreme end, the question arises, what is happiness? Aristotle defined happiness as "a kind of well-living and well-doing."

Francis Wayland, D. D., a representative of the dogmatic school, defined happiness as follows: "Human happiness consists in the gratification of our desires within such limits as the Creator has prescribed." Herbert Spencer defines happiness in substance as a state in which all the faculties are duly gratified consistent with the maintenance of life; and he emphasizes the truth that happiness is relative, that is, dependent on the physical, social, and mental states or conditions. Happiness is called either egoistic or altruistic according as it relates to self or others. Here arises another question. If happiness is the end of ethics, is it self happiness or others happiness? The theories that hold that love or benevolence is the supreme end, as we have already seen, answer, it is others happiness. Upon this point we have several maxims, as "Live for self,"—"Live for others,"—"Love your neighbor as yourself,"—"Whatsoever ye would that men should do to you, do ye even so to them,"—and "What you do not like when done to yourself, do not to others." These maxims each contain truth, and each represents a phase of the whole truth. The relation between self and others is so intimate, that either pure egoism or pure altruism would be an impossibility. There must be a living for self, in order for self to be in a condition to live for others. If everybody were in a condition to

live for others, there would be no others in a condition to be lived for. Pure egoism supposes a condition in which no altruistic faculties are gratified; and conversely, pure altruism supposes a condition in which no egoistic faculties are gratified. Obviously, the rule laid down by Herbert Spencer is the true rule, namely, "Live for self and others."

Ethics is sometimes called the science of duty; and duty is that, which is due or owing from one person to another. The moral sentiment, also called conscience, is the faculty which perceives the right in given courses of conduct, and feels that it should be done. This feeling that forces right conduct upon us, carries with it the idea of authority which is the first element in the consciousness of duty. The other element in the consciousness of duty is the element of compulsion, which originates in fears of penalties for infractions of religious, political, and social laws. This sense of duty has a sort of traditional sacredness about it, as if right conduct were better when the result of compulsion than when done without a thought of compulsion. The supernatural theory of ethics gives a supernatural authority to this sense of duty; but an instance occurs to me, where this sense of duty conflicts with the alleged revealed will of God. Our Christian women consider it a duty "to speak in the church," though contrary to the alleged will of God made known through the apostle Paul. Here is a case where the law of public opinion is greater than alleged revelation.

The true incentive to right conduct and the true hindrance to wrong conduct is a consciousness of the

necessary natural results. Spencer says that the sense of duty will diminish as fast as moralization increases, and that moral conduct will be the natural conduct. We have already noticed, that supernatural ethics declares its basis to be the will of God supernaturally revealed either in the Bible or in the moral sentiment; that artificial ethics declares its basis to be civil law; and that natural ethics declares its basis to be either experience or the constitution of things. The truth contained in the supernatural theory is apparent, if we say the will of God is revealed in the constitution of things. By reason of the constitution of things the moral sentiment, or conscience, has developed into its present condition; and it represents the accumulated experiences which are inherited, together with the personal experience, and the results of the personal education. The proposition that conscience is the naturally given sentiment which guides to conduct, is not impious, nor is it inconsistent with a belief that it is a God-given sentiment. If there are necessary natural relations between causes and effects in conduct, these can certainly be ascertained without the aid of supernatural revelation, and rules of conduct deduced from them; and no thinking person will deny the existing relations.

The artificial theory contains truth in so far as law recognizes the natural relations between causes and effects in conduct, and bases its rules thereon. Behind the law is the power which enacts it, and from this very fact law can not be a basis. In natural ethics, the utilitarian theory contains truth in so far as it recognizes natural relations between causes and effects in conduct;

but it only partially recognizes these relations. It formulates rules of conduct on the basis of experience of results, and fails to use experience to find a basis of conduct in the nature of things. Its rule, "Everybody to count for one, nobody for more than one," does not recognize the truth that happiness is relative to the conditions of the person. The idea of an equal distribution of happiness among individuals, supposes an impossibility, for the conditions to happiness are infinitely varied. The true theory of ethics, the evolutionary, is being developed by the greatest thinker of the century, Herbert Spencer.

From the foregoing, we arrive at the following conclusion: namely, that the basis of ethics is in the constitution of things; that happiness for the individual and for the race, is the supreme end; that happiness is the state in which all the faculties are gratified consistent with the maintenance of life and the highest development; that right conduct results in happiness, and wrong conduct in unhappiness; that the true incentive to right conduct, and the true hindrance to wrong conduct, is a consciousness of the necessary natural results; and that the true rule of conduct is, "Live for self and others."

Practical ethics is concerned with formulating rules of conduct, and inculcating their practice. The Egyptian, Ptah-hotep, is the oldest author of which we have any knowledge. More than 2000 years B. C., he wrote an ethical work which is preserved in papyrus. In this he inculcated regard for neighbor. From the time of Ptah-hotep down to the present time practical ethics in some form has been taught by all the great

religious teachers as well as by the moralists. The ethical teaching of Moses, the great religious teacher of the Hebrews, is curious to consider. Along with the ethical rule, "thou shalt not kill," is the rule in relation to the Amorites and six other nations, "thou shalt smite them and utterly destroy them"; and along with the rule, "thou shalt not covet thy neighbor's ox," comes the statement in relation to the possessions of some of the above-mentioned nations, "only the cattle we took for a prey unto ourselves." The ethical rule of Moses as regards neighbor, qualifies neighbor to mean only the Hebrew people. Moses' laws of conduct sanction slavery: "Both thy bondmen and thy bondmaids which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.—Moreover of the children of strangers that do sojourn among you—your children after you to inherit them; they shall be your bondmen forever." Zoroaster, the founder of the Persian religion, laid down the rule of conduct: "Let us be of those who further the well-being of mankind."

Manu, the Hindoo moralist, inculcated virtue. In passing, we will notice Solomon, as he comes next in point of time. He was the religious poet of the Hebrews, and there is much of ethical teaching in his writings. He recommended the social virtues, but his teaching of virtue was somewhat counteracted by his practicing vice. Lao Tsze, the Chinese moralist, inculcates self development in ethics; and teaches coöperation with the tendency of things. He says, "When the wise man meets with opportunity, he rises with it." Confucius, another Chinese moralist and a

contemporary of Lao Tsze, is author of the maxim: "What you do not like when done to yourself, do not to others." Another saying of Confucius in regard to conduct is well worth remembering, namely, "The superior man is affable, but not adulatory; the mean man is adulatory, but not affable." Buddha, founder of a Hindoo religion, inculcated "the eschewing of intoxicating drinks, diligence in good deeds, reverence and humility, contentment and gratitude,—not hating those who hate us, free from greed."

Socrates, the first Greek moralist, emphasizes the truth that knowledge is the important factor of conduct. He seems to have been the first to recognize in some degree necessity and causation in conduct. He inculcated virtuous conduct both by example and precept. The next Greek moralist, Plato, inculcates the practice of the four cardinal virtues: wisdom, courage, temperance, and justice. Plato defines virtue as "a certain health and beauty and good habit of the soul." Aristotle calls happiness "the highest good," and defines it as we have already seen "as a kind of well-living and well-doing." He says, "Those only who act aright obtain what is honorable and good in life"; and further, "Moral virtue arises from habit." Aristotle recognizes causation in conduct. He says, "Virtue is the habit in conjunction with right reason"; and again, "True pleasure is that which is so to the good man."

Mencius, the Chinese moralist after Confucius, taught that goodness is natural; and he emphasized benevolence. The following is an expressive saying of Mencius: "I like life and I also like righteousness. If I can not keep the two together, I will let life go and

choose righteousness.” Seneca, the Roman moralist, shows emphatically the ignobleness and unprofitableness of anger. He recommends self-examination as follows: “We should every night call ourselves to account ‘What infirmity have I mastered to-day? What passion opposed? What temptations resisted? What virtue acquired?’ Our vices will abate of themselves if they be brought every day to the shrift.”

We now come to Paul, whose writings are religious and form the basis of dogmatic Christianity. These writings attempt to reconcile the teaching of Moses with the teaching of Christ, and connect them forming a system. The writings of Paul are to some extent, ethical, as they recommend in general terms kindness, industry, patience, hospitality, temperance, chastity, and to overcome evil with good. Unfortunately, it seems, Christ did not commit His teaching to writing himself, neither did those who heard His teaching immediately commit it to writing; but from twenty to thirty years elapsed before what we have of Christ’s teaching was written. Moreover, we have no record of the first manuscript, and the earliest manuscript of which we have a knowledge is dated in the fourth century. Taking the “Gospel” as we find it, the best interpretation shows that Christ taught practical ethics, and laid down no metaphysical dogmas. The Sermon on the Mount contains the substance of Christ’s teaching, and in it are laid down six commandments or rules of conduct in substance as follows:

1. Be not angry.
2. Be chaste.
3. Take no oath.

4. Resist not evil.
5. Regard all men as neighbors.
6. Do unto others as you would have them do to you.

It is a singular fact, that notwithstanding these rules are emphasized in the sermon as contrary to the law of Moses, expounders of the sermon claim perfect harmony between the law of Moses and the commandments of Christ. In comparing, we find that the first commandment of Christ does not occur at all in the law of Moses. In regard to the second, the law of Moses allowed divorce, where this command would forbid it as unchaste; and the law of Moses allowed polygamy.

The third commandment of Christ is to *take no oath*; but the law of Moses says: "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name." The fourth commandment of Christ is *resist not evil*; but the law of Moses says: "Breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him again." The fifth commandment of Christ is *regard all men as neighbors*; but we have already seen, that the law of Moses regarded none as neighbors except the Hebrew people; and the law of Moses contains nothing, like the sixth commandment of Christ.

The Roman moralist, Marcus Aurelius Antoninus, emphatically taught the naturalness of right conduct. He says: "In conformity to the nature of the universe every single thing is accomplished." "Adapt thyself to the things with which thy lot has been cast; and nothing will stand in the way of thy acting justly and

soberly and considerately." "The universal nature has made rational animals for the sake of one another to help one another according to their deserts, but in no way to injure one another." "This universal nature is named truth.—He who lies is at variance with the universal nature, and disturbs the order by fighting against the nature of the world." "He who does wrong, does wrong against himself." We have seen, that the first commandment of Christ was to refrain from anger; also that Seneca inculcated the same. This is also true of Aurelius, who says: "He who yields to pain and he who yields to anger, both are wounded and both submit." The Church Fathers in the third, fourth, fifth, and sixth centuries, with their religious teaching, inculcated morals; but they emphasized the metaphysical side of religion rather than the ethical, as is always the case with theologians.

Boethius, the last Roman moralist, taught that good and happiness are synonymous. He says: "Everything comes to naught if it has no good in it." "It is all one, good and happiness. He who seeks happiness seeks good. All men, both good and evil, desire to come to good, though they desire it variously. Good men are good because they find good. The wicked would not be wicked if they found good. They do not find it because they do not seek it rightly."

Mohammed was the founder of a religion, and, though he taught ethics, his system like all religious systems makes ethics subordinate to religious dogma. After Mohammed, Thomas Aquinas taught practical ethics; and then followed the ethical teaching of the theologians known as reformers. In the seventeenth

century, Pascal, the French moralist, wrote the best treatise on practical ethics that had appeared since Aurelius' *Meditations*. Pascal says: "Let us labor to think well; that is the principle of morals." The eighteenth century furnished no great ethical teachers other than the metaphysicians and the theologians.

The nineteenth century has been fruitful in great teachers of practical ethics. Goethe, the German writer, taught practical ethics, recognizing the relation of cause and effect in conduct. He says: "The most reasonable way is for every one to follow his vocation to which he has been born, and which he has learned, and to avoid hindering others from following theirs." Goethe commends the ethical teaching of Christ. Thomas Carlyle's writings abound in ethical teaching, and with him ethics has its basis in the natural tendency of the world. He says: "All that is right includes itself in this of coöperating with the real tendency of the world." "A man must conform himself to nature's laws, be verily in communion with nature and the truth of things." "The meaning of life here on earth might be defined as consisting in this: To unfold yourself, to work what thing you have the faculty for. It is a necessity for the human being, the first law of our existence." "The characteristic of right performance is a certain spontaneity, an unconsciousness." "The progress of man towards higher and nobler developments of whatever is highest and noblest in him, lies not only prophesied to faith but now written to the eye of observation, so that he who runs may read." "Whatsoever thy hand findeth to do, do it with all thy might.' Behind us, behind each one of us, lie six thousand years of human effort, human

conquest, before us is the boundless Time, with its as yet uncreated and unconquered Continents and Eldorados, which we, even we, have to conquer, to create; and from the bosom of Eternity there shine for us celestial guiding stars."

The writings of Ralph Waldo Emerson, like those of Carlyle, abound in ethical teaching. Emerson, too, recognizes the relation between cause and effect in conduct. The following quotations show the tendency of his teaching: "Shallow men believe in luck,—strong men believe in cause and effect. Let a man learn that everything in nature, even motes and feathers, goes by law and not by luck, and that what he sows he reaps." "Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care, that he do not cheat his neighbor. Then all goes well." "The right performance of this hour's duties will be the best preparation for the hours or ages that follow it." "Speak as you think, be what you are, pay your debts of all kinds. I prefer to be owned as sound and solvent, and my word as good as my bond, and to be what can not be skipped, or dissipated, or undermined to all the *eclat* in the universe." "The subject of economy mixes itself with morals, inasmuch as it is a peremptory point of virtue that a man's independence be secured. Poverty demoralizes. A man in debt is so far a slave."

"Wilt thou seal up the avenues of ill?"

Pay every debt as if God wrote the bill."

"It is no use to vote down gravitation or morals."

"If I will stand upright, the creation can not bend me."

John Stuart Mill teaches that, the consequences of our actions upon our character and susceptibilities

will follow us in the future as they have done in the past and present. He commends the moral teaching of Christ, and also of Aurelius.

John Ruskin teaches practical natural ethics. He says: "Believe me, then, the only right principle of action here, is to consider good and evil as defined by our natural sense of both; and to strive to promote the one, and to conquer the other, with as hearty endeavor as if there were, indeed, no other world than this. Above all, get quit of the absurd idea that Heaven will interfere to correct great errors, while allowing its laws to take their course in punishing small ones. If you prepare a dish of food carelessly, you do not expect Providence to make it palatable; neither if, through years of folly, you misguide your own life, need you expect Divine interference to bring round everything at last for the best. I tell you, positively, the world is not so constituted. The consequences of great mistakes are just as sure as those of small ones, and the happiness of your whole life, and of all the lives over which you have power, depends as literally on your own common sense and discretion as the excellence and order of the feast of a day." He speaks emphatically concerning a prevailing vice, as follows: "I would rather, ten times rather, hear of a youth—that he had fallen into any sin you chose to name,—than that he was in the habit of running bills which he could not pay."

I have quoted freely from the writers on practical ethics to show the development of thought in this branch of the subject, and that it tends to the same conclusion arrived at in the consideration of theoretical ethics, that is, ethics has its basis in the natural consti-

tution of things; the true incentive to right conduct and the true hindrance to wrong conduct is a consciousness of the necessary natural results; right conduct results in happiness, and wrong conduct in unhappiness; happiness for the individual and the race is the supreme end; happiness is the state in which all the faculties are gratified consistent with the maintenance of life and the highest development; the true rule of conduct is, "Live for self and others."

We will now examine each proposition of the foregoing conclusion, so as to understand it better and be the more certain of its truth. First, what is meant by the proposition: ethics has its basis in the natural constitution of things? This is meant, that the world and man are so made that all action, whether inorganic or organic, whether physical or mental, is followed by inevitable results, and that for all physical and mental phenomena there is a natural cause; that all conduct is followed by inevitable results or consequences; that right conduct inevitably results in happiness, the world and man being so constituted, therefore we say right conduct or ethics has its basis in the constitution of things. It is easy to see that right physical action has its basis in the constitution of things. The relation of physical man to the world around him, to the conditions of day and night, heat and cold, sunshine and rain, land and water, determine his physical action. A man who can not swim does not throw himself with impunity into the deep ocean for the sake of the momentary luxury of a cool bath, because he knows the inevitable consequence will be loss of life by drowning. Man does not make hay in the rain, but in the sunshine. No one

exposes himself unclad to a temperature below the freezing point, nor voluntarily thrusts his hand in the fire. Mankind do not follow their vocations in the darkness of night, but in the day time. And, rational man does not gorge himself with food to the point of suffering, but eats a proper quantity. In all these things we see the natural relation between cause and effect; we see that inevitable consequences follow acts, and nothing will persuade us that any legislation, either supernatural or artificial, can change these consequences. Now, is it not true, that in moral action, as well as physical, inevitable consequences follow?

Let us consider the subject of anger, which, we are sorry to say, receives very little attention from those from whom we would expect much attention. The very word imports pain, anguish. Does not anger always result in unhappiness to self and others? Most certainly; and it is wrong because of this. Anger is a passion most common in savages, but indulged in by civilized mankind to a considerable extent, and particularly by children and unthinking adults. One who gets angry loses control of self and the situation, and causes the one towards whom the anger is directed to experience the same feeling or a feeling of contempt. Anger has no good consequences whatever; and we are forced to the belief, that always and everywhere the consequences of anger must be the same by reason of its nature.

How about kindness and agreeableness? Can you conceive any other results from acts of kindness and agreeableness, than happiness to self and others? It is as impossible to conceive as is any other results from

sunshine, than light and heat. We are forced to believe that kind and affable conduct is right conduct, and leads to happiness; and that no legislation can make it otherwise, the world and man are so made. Supreme selfishness is an unnatural condition. The human mind has altruistic faculties as well as egoistic faculties. A person who is supremely selfish gratifies only the egoistic faculties. All the faculties are not gratified, and the person develops into a distorted, one-sided being. Supreme selfishness, then, leads to unhappiness in self, and it certainly causes others unhappiness, because things are so constituted. In moral actions we see, then, that inevitable consequences follow. Anger and supreme selfishness result in unhappiness; kindness and affableness result in happiness.

The next proposition is, that the true incentive to right conduct and the true hindrance to wrong conduct is a consciousness of the necessary natural results. We should do right, because the necessary natural results to self and others is happiness. We should consider, that the consequences of all our conduct are inevitable. If a consciousness of the necessary natural results, is not the incentive to right conduct, the incentive must be found in supernatural and artificial ethical ideas of compulsion by authority. If we act because some supposed supernatural revelation commands or because some social or political law commands, we shall act right only so far as the commands are right.

We have already seen, that the law of Moses is not strictly ethical; and we know by experience, that all social and political laws are not strictly ethical. We know that slavery is not right, and we know that

aggressive warfare is not right. We know it is not right to give blow for blow, and we know that all legislation tolerates much by implication that is wrong. According to the supernatural theory of ethics, we can escape the consequences of immoral conduct by an act of repentance and by faith in a supernatural interference to save us from these consequences. Further, according to this theory a supernatural punishment awaits us, if we do not repent and exercise faith. This theory, along with the dogma of total depravity, furnishes the basis of the belief, that natural right conduct in this world apart from a belief in this theory and dogma counts for nothing; and this theory makes it very easy for the most immoral life imaginable, to escape the natural consequences thereof and receive a passport to eternal happiness. Does the Power behind the universe run the physical world and physical man by one code of laws, and mental or moral man by another code entirely different? In the physical world we know the consequences of all acts are inevitable. If a man places his hand against a revolving saw and severs it from his arm, the consequence is inevitable; he must go through life without the hand. If a man by supreme selfishness dwarfs and obliterates all the altruistic faculties, must he not go through life without these? The consequences of immoral conduct are often hidden, but are not less certain because hidden. That the natural relations between cause and effect exist in the moral world as in the physical, there can be no doubt on careful investigation.

The proposition that the Infinite has two codes of laws in accordance with one of which infractions are

punished and in accordance with the other not punished, in accordance with one of which consequences inevitably follow infractions and in accordance with the other not at all, does not satisfy the reason. If the majority of mankind believed with the minority, that we can not escape both here and hereafter the consequences of all our acts, that as we leave this world we must enter the next, moral conduct would soon be in a vastly higher state of development than at present, and thoroughly good men and women would be in the majority instead of as at present in the minority.

The next proposition in our conclusion, namely, that right conduct results in happiness and wrong conduct in unhappiness, sufficiently appears from the foregoing; and the next, that happiness for the individual and the race is the supreme end, we have clearly shown in our consideration of theoretical ethics.

The next proposition is, happiness is the state in which all the faculties are gratified consistent with the maintenance of life and the highest development. A careful examination of this definition of happiness, shows that it excludes all pleasure that is of a temporary nature followed by pain, and that it excludes all intemperate gratification of passions. A gratification of all the faculties consistent with the highest development can not be characterized as "mere pleasure," and a better or higher state can not be conceived.

We now come to the rule of conduct, "Live for self and others." This rule of conduct eliminates from the struggle for existence the use of fang and coil, beak and talon, tooth and nail, which use mankind inherited from his ancestors and with all his civilization has not

yet outgrown. Mankind has learned to preserve self without destroying others, but has yet to learn to live without injuring others. Living by this rule, is exemplified in the family and many other associate relations; and it is living in accordance with natural law. This rule of conduct, requires the person to adapt himself to the nature and tendency of the world and to those circumstances in life over which he has no control, to adapt to himself those circumstances he can control, to strive to develop physically and mentally into the best and highest possible condition, to live so as not to injure or burden any other person, and to live so as to help others as much as possible to live the same kind of life. In order to fully practice this rule one must be wise, courageous, temperate, chaste, peaceful, affable, kind, honest, and helpful. In so far as one is ignorant, cowardly, intemperate, unchaste, quarrelsome, disagreeable, unkind, dishonest, or selfish, just so far he or she lacks manhood or womanhood. The practice of vice wastes and destroys the moral man, as disease does the physical man. Be wise because knowledge leads to right conduct, and ignorance to wrong conduct. Wisdom discovers truth, and ignorance leads to error.

We have referred to the importance of knowing the relation between cause and effect. The relation is sometimes thought to exist or is assumed to exist, when it does not. Certain facts are known to exist; certain other facts are contemporary; the relation of cause and effect is assumed between these two sets of facts, and thereby unwarranted conclusions reached. The growth of civilization has been an existing fact for centuries; dogmatic theology has been a contemporary existing

fact; but it is wrong to assume the relation of cause and effect between these, and conclude that dogmatic theology is the cause of civilization. It is not possible to know a thing by examining it from one point of view. If we look at the earth from the standpoint of astronomy, it is only an insignificant part of the vast universe; but if we look at it from the standpoint of microscopy, it is itself a vast universe.

Be courageous, because to do right often requires one to stand firm and alone, often to lead. The majority of mankind prefer to follow, as it is easier. The longer one observes mankind, the more apparent it becomes that the great majority in the matter of conduct follow some leader or exemplar. Be temperate, not simply to accord with legislative enactments or public opinion, but because of the happy consequences to self and others; and avoid intemperance because of the unhappy consequences to self and others. A due amount of self-respect will keep men temperate. Speaking of self-respect, along with it should be respect for others. Self-respect begets respect from others, and respect from others begets self-respect. Treat a man like a dog, and, if he stands it, he soon comes to resemble that animal. Be chaste, for obvious reasons, in view of the consequences to self and others. Be peaceable, affable, and kind, in your family, in your business, in your pleasure, in your politics, and in your religion.

The commands of Christ to be not angry and to resist not evil, are not generally considered to be of even secondary importance. Disagreeableness and unkindness result in untold unhappiness; and yet, in both domestic and business life, disagreeable and unkind

conduct is of very common occurrence. The disagreeable person is necessarily disagreeable to self as well as to others. Be honest, not from fear of punishment for dishonesty, for in such case it will only be a question of how to be dishonest and avoid punishment; but be honest because of the necessary natural results of honest conduct to self and others. In every business transaction, honesty requires that the rights and benefits of not only self, but of each of the others who are parties to it, shall be taken into consideration. An honest lawyer will advise his client to adopt the course which will be for his client's interest, and not the course which will put the largest fee in his own pocket. An honest physician will not give his patient unnecessary attendance and medicine for the sake of the fees. An honest manufacturer will not fill an order with material of less value than that shown by the sample, and justify himself by saying: "I must do this in order to compete." An honest merchant will not deliver an article of poorer quality than that purchased. An honest wage-worker will well and faithfully perform his task, and will not be satisfied with doing as little as possible consistent with the drawing of his pay. Honesty in business requires one to refrain from all "tricks of the trade," and to never cover a dishonest transaction by the saying "Business is business." Money obtained in business by crooked methods, which evade legal redress, is as dishonestly got as if it were obtained by robbery.

Conduct is greatly effected by habit. Either a course of right conduct or a course of wrong conduct once entered upon, is likely to be continued by force of habit. Hence the importance of always entering upon

the honest course. Be helpful. This does not admit of wronging one's neighbors all the week in business, contributing largely from the gains thereof to the fund for the heathen on Sunday; but, to be helpful is to hinder no one, to injure no one, and relates to those with whom we come in immediate contact in business and everywhere.

The child, not having learned that the natural result of overeating is pain and suffering, is hindered from this only by the command of parent and the fear of punishment for disobedience. Many men and women are children as regards moral conduct. They do not grasp the idea of natural consequences following wrong conduct, and are only deterred from it by fear of damnation. They believe there has been a way provided whereby they can escape the consequences of their wrong conduct, and the tendency is to indulge in the wrong conduct taking advantage of the means of escape.

The prevailing ethical teaching is the teaching of the Church, which, strange though it is, does not emphasize the teaching of Christ as given in His commandments, but emphasizes instead, some commands of its own, not essential to right conduct. Much of the error of human conduct is due to the lack of proper ethical teaching. There is a prevailing lack of moral sense, traceable to erroneous ethical teaching. With all our civilization and educational facilities, we are deficient in ethical knowledge. Mankind needs to-day, to be emphatically taught natural ethics; and, to a diffusion of knowledge of natural ethics, we must look for aid, in the solution of those problems, which beset us in the physical, social, and mental life of man.

THE END.

INDEX.

INDEX.

The number immediately following name is the author's number in "Table of Authors."

A

	PAGE
Abbott, Jacob, 258	82
Abbott, J. S. C., 266	82
About, E. (ä-boo'), 354	86
Abraham	113
Addison, Joseph, 131	76
Aerolites (ā'er-o-lit)	18, 19
Æschines (es'chi-nes), 30	70
Æschylus (ēs'chī-lus), 17	69
Æsop, 12	69
Æsthetics (ēs-thēt'ics)	42, 43
Ætiology (ē-ti-ōl'o-gy)	32, 34
Agassiz, L. (äg'a-see), 271	82
Agriculture	35, 37
Alcott, L. M., 362	87
Aldrich, T. B., 374	88
Alexander	118
Alfred	122
Algebra (äl'ge-bră)	17
Amusements	35, 39, 57
Analysis (a-năl'y-sīs)	17
Anatomy (a-năt'o-my)	32, 33, 54
Angelo (än'jā-lo)	125, 145
Anthropology (än'thro-pōl'o-gy)	32, 34, 55
Aquinas, Thomas (a-kwī'nas), 78	73, 188

	PAGE
Arabia (ă-rā'bī-ă)	120
Archæology (är'chē-öl'o-gy)	36, 41, 59
Archimedes (ar'chi-me'des), 35	70
Ariosto (ă-re-os'to), 89	74
Aristophanes (ar'is-toph'a-nes), 27	70
Aristotle (ar'is-to-tle), 32	70, 180, 185
Arithmetic (a-rĭth'me-tĭc)	17, 163
Arnold, M., 336	86
Arts	35, 38
Assyria	115
Astronomy	17, 52, 166
Athanasius (ăth-a-nă'-shĭ-us), 70	72
Athens	117
Atoms	21
Augustine (au'gus-tĭn), 72	72
Augustine (the monk)	121
Aurelius (au-re'li-us), 65	72, 187

B

Babylon	115
Bacon, Francis, 102	74
Bain, A. (bān), 310	84
Baker, S. W., 331	85
Balzac (băl'sak), 247	81
Bancroft, George (băng'kroft), 251	81
Barker, G. F., 368	87
Bavaria (bă-vay're-ah)	124
Beecher, H. W., 297	84
Bentham, Jeremy, 173	78
Berkley, George, 133	76
Bigelow, J. (bĭg'ě-lō), 221	80
Billings, Josh, 312	84
Biography	36, 41, 60, 97
Biology	23, 24, 53, 166
Black, William, 387	88
Blackstone, William, 155	77

INDEX.

III

	PAGE
Boccaccio (bok-kät'cho), 82	73
Bockh (bökh), 214	80
Boethius (bo-ee'thī-us), 73	72, 188
Bonaparte (bo'nă-pärt)	128
Boniface (bön'e-fäss), 244	81
Books	51
Bossuet (bo-sü-ā'), 118	75
Boswell, James (böz'wel), 170	78
Botany	24, 25, 53
Britain (brit'un)	119
Bronte, C. (brön'te), 305	84
Brown, Charles B., 194	79
Browne, C. F., 365	87
Browning, R., 291	83
Bryant, W. C., 235	81
Buckle, H. T., 337	86
Buddha (bood'da), 16	69, 185
Buffon (büf'ön), 143	76
Bulwer (bool'wër), 265	82
Bunyan, John, 119	75
Burke, Edmund, 162	77
Burns, Robert, 181	78
Butler, Samuel, 114	75
Byron, 223	80

C

Cable, G. W., 391	88
Cæsar, 43	71, 118
Calculus	17
Calvin, John, 95	74
Campbell, T., 206	79
Canute (ka-nūt')	134
Capital	36, 40, 147
Carlyle (kar-lil'), 237	81, 189
Carpenter, W. B., 294	84
Carthage	119

	PAGE
Catullus (ka-tŭl'us), 45	71
Cervantes (ser-văn'těz), 98	74
Champlin, J. T., 288	83
Channing, W. E. (chăn'ing), 209	79
Charlemagne (shar-le-măn')	121
Charles I.	126
Charles V.	134
Chateaubriand (shă-tō-bre-ŏn'), 190	79
Chaucer, Geoffrey (chau'ser), 85	73
Chemistry	21, 22, 52
Cherbuliez (shěr-bŭ-le-ā'), 361	87
Chesterfield, 137	76
Chinese	115
Christ	186
Chrysostom (kris'os-tom), 71	72
Church	200
Cicero (sĭs'e-ro), 42	71
Cincinnatus (sin-sin-nā'tus)	117
Clarke, J. F., 280	83
Clemens, S. L., 373	87
Cleopatra (kle-o-pā'tra)	119
Coleridge (kōl'rĭj), 199	79
Colleges	162, 167, 173
Collins, W. W., 346	86
Columbus	125
Comets	18, 19
Commerce	35, 37
Comte (kont), 243	81
Conchology (kon-kōl'o-jĭ)	24, 26
Condillac (kon-de-yāk'), 151	77
Confucius (kon-fŭ'shi-ŭs), 15	69, 184
Constellations	18, 19
Cook, Joseph, 378	88
Cooke, J. P., 350	86
Cooper, J. F., 226	80
Copernicus (ko-per'nĭ-kŭs), 88	74
Corneille (kor-nāl'), 112	75

INDEX.

V

	PAGE
Cosmogony	42, 44
Cousin (koo-zăn'), 233	81
Cowper, William, 163	77
Craik, D. M., 349	86
Credit	148
Crime	140
Criticism	101
Crœsus (kree'sus)	116
Cromwell	125
Cross, M. E. L., 322	85
Crusades	124
Crystallography	22, 23
Curtis, G. W., 344	86
Cuvier, George (kü-ve-ā'), 189	78
Cyrus	116

D

Dana, J. D., 296	84
Dana, R. H., 222	80
Dana, R. H., Jr., 303	84
Daniel	116
Dante, 79	73
Darius I.	133
Darius III.	118
Darwin, 275	83
Davies, Charles (dā'vēz), 245	81
Dawson, J. W., 325	85
Defoe, Daniel, 127	75
De la Rame, L. (deh-lä-rä-mā'), 386	88
Demosthenes, 31	70
Denmark	124
Departments of Literature	93, 95
De Quincey, 213	80
Descartes (dā-kärt'), 110	75
De Tocqueville (deh-tök'vīl), 264	82
Dexter, H. M., 328	85

	PAGE
Dickens, Charles, 289	83
Diderot (de-dro'), 150	77
Dionysius (dī-o-nish'ĩ-us), 49	71
Disraeli (diz-rā'lee), 267	82
Dodge, M. A., 380	88
Domestic Life	35, 39, 57
Drake, J. R., 236	81
Drama	99
Dryden, John, 120	75
Dudevant (dūd-vōn'), 261	82
Dumas, A. (dū-mă'), 257	82
Duty	181
Dynamics (dī-năm'ics)	21

E

Education	35, 37, 56, 161
Edwards, Jonathan, 139	76
Egbert	121
Eggleston, E., 376	88
Egypt	114, 115, 121
Elliot, George, 322	85
Embryology	32, 33
Emerson, R. W., 259	82, 190
England	122, 125
English	122
Entomology	24, 26
Essays	102
Ethelbert	121
Ethics	42, 43, 61, 103, 177
Ethnology	32, 34, 55
Euclid, 34	70
Euripides (yoo-rĩp'ĩ-dēz), 21	70
Evolution	42, 46
Exodus, The	113
Ezra, 19	69

F

	PAGE
Faraday (fär'a-dā), 231	81
Fashion	144
Fenelon (fā-neh-lōn'), 126	75
Feuillet, O. (fuh-yā'), 290	83
Fichte (fik'teh), 183	78
Fiction	100
Fielding, Henry, 142	76
Firdusi (fur-doo'see), 76	73
Fiske, John, 388	88
Force	20, 21
Fortescue, John (for'tes-ku), 86	73
Fowler, O. S., 276	83
France	121, 124, 128
Franklin, Benjamin, 141	76
Franks	121
Frederick the Great	128
French	129
Froissart, Jean (frois'ärt), 84	73
Frothingham, O. B., 334	86
Froude, J. A. (frōōd), 313	84

G

Gaius, 64	72
Galen, 66	72
Galileo (gāl-ī-lee'o), 106	74
Garfield	130
Gaul	119
Gengish Kahn (jěn'gīs-kawn)	124
Genseric (jěn'ser-ik)	133
Geography	29, 30, 54, 165
Geology	27, 28, 53
Geometry	17
George, Henry, 383	88
Germany	119, 124

	PAGE
Gibbon, E., 167	77
Goethe (ger'teh), 176	78, 189
Goldoni (gol-do'nee), 144	76
Goldsmith, 160	77
Government	35, 39
Grammar	35, 37, 56, 163, 165
Gravitation	15, 17, 21
Gray, Thomas, 152	77
Greece	115, 117
Greek	167, 173
Greeley, Horace, 282	83
Greenleaf, 217	80
Gregory, 74	72
Guizot (ge-zo'), 220	80

H

Hale, E. E., 333	85
Halevy (ä-lā-ve'), 366	87
Hall, C. F., 327	85
Hallam, H., 207	79
Halleck, F., 229	80
Hamilton, Alexander, 179	78
Hamilton, Gail, 380	88
Hamilton, William, 224	80
Hannibal	133
Happiness	178
Hardenberg, 197	79
Hariri (hä-ree'ree), 77	73
Haroun al Raschid (hä-roon-äl-rāsh'id)	122
Harris, W. T., 370	87
Harte, F. B., 382	88
Hawthorne, J., 392	88
Hawthorne, N., 260	82
Hegel (hā'gel), 192	79
Heine (hi'neh), 248	81
Henry, Patrick, 166	77

INDEX.

IX

	PAGE
Henry VIII.	125
Herder, J. G., 172	78
Herodotus (he-rod'o-tus), 22	70
Herpetology (her-pe-töl'o-gy)	24, 27
Herschel, J. F. (her'shel), 234	81
Herschel, William, 169	78
Hesiod (he'si-od), 8	69
Higginson, T. W., 339	86
Hildreth, R., 270	82
Hill, Thomas, 315	85
Hindoos	115
Hippocrates (hĭp-pök'ra-tēz), 25	70
Hiram	114
History	36, 41, 59, 97, 113, 133, 134, 165
Hitchcock, E., 352	86
Hobbes, Thomas (höbz), 109	75, 177
Hoffman, 205	79
Holland, J. G., 317	85
Holmes, O. W., 278	83
Homer, 7	69
Hood, Thomas, 246	81
Hopkins, M., 255	82, 179
Horace, 50	71
Howells, W. D., 375	88
Hughes, T. (hūz), 341	86
Hugo, V., 254	82
Humbolt, Alexander, 191	79
Hume, David, 147	76
Humor	103
Huxley, T. H., 347	86
Hygiene (hī'gi-ēne)	32, 33, 54
Hypatia (hī-pā'shĭ-a')	133

I

Ichthyology	24, 27
Indulgences	125

	PAGE
Ingersoll, R. G., 364	87
Innocent III.	123
Intolerance	151
Irving, W., 211	80
Israel	113
Italy	123

J

James I.	126
James, Henry, Jr., 389	88
Jefferson, Thomas, 171	78
Jehovah	116
Jeremiah, 11	69
Jerrold, D., 256	82
Jerusalem	115
Jews	115, 116, 120
John	124
Johnson, Samuel, 145	76
Jonson, Benjamin, 108	75
Josephus, 57	71
Judah	115
Juvenal, 59	71

K

Kalidasa (kä-le-dä'sä), 58	71
Kane, E. K., 321	85
Kant (känt), 158	77
Keats, 238	81
Kent, James, 185	78
Kepler, 107	74
Kingsley, Charles, 316	85
Kleist (klīst), 204	79
Klopstock, 157	77
Knight, 232	81

INDEX.

XI

Knox, John, 94	PAGE 74
Knowledge	3, 9, 13, 15, 16

L

Labor	36, 40, 147
Lamb, Charles, 202	79
Lamertine (lä-mar-tēn'), 230	80
Language	35, 37
Lao Tsze (lä'o-tseh), 14	69, 184
Laplace (lä-pläss'), 175	78
Latin	167, 173
Law	36, 40, 59, 96
Lawrence, E., 340	86
Layard, A. H., 309	84
Leibnitz (līp'nīts), 125	75
Le Sage (leh-sāzh'), 130	76
Lessing, 161	77
Lever, C. J. (lē'ver), 268	82
Lewes, G. H. (lū'is), 308	84
Lewis, Dio, 338	86
Life	15, 23
Literature	42, 43, 61, 67, 109, 110
Livingstone, D., 293	84
Livy, 51	71
Locke, John, 122	75
Logic	42, 43, 61
Longfellow, H. W., 272	83
Louis XIV.	134
Louis XVI.	129
Lowell, J. R., 319	85
Lubbock, J., 367	87
Lucian (lū'shan), 63	72
Lucretius (lu-kree'shī-us), 44	71
Luther, Martin, 91	74, 124
Lydia	115
Lyell, 242	81
Lysias (lis'ī-as), 26	70

M

	PAGE
Macaulay, 250	81
Macchiavelli (mäk'ĩ-a-věl), 87	74
MacDonald, George, 348	86
Macedonia	118
Mackintosh, 186	78
Maine, H. J. S., 335	86
Mammalogy (mam-mäl'o-gy)	24, 27
Man	15, 31, 32, 35, 36, 42, 54, 56, 61
Mandeville, John, 80	73
Manu (mun'oo), 5	69, 184
Manufactures	35, 37
Manzoni (män-dzo'nee), 215	80
Marlowe, C., 104	74
Masterpieces of Literature	89, 90
Mathematics	16, 52
Mather, Cotton, 128	75
Matter	15, 20, 21
McCarthy, J., 360	87
McCosh, J., 287	83
Mechanics	21
Media	116
Medicine	32, 33, 55
Melanchthon (me-länk'thon), 93	74
Mencius (men'shĩ-us), 33	70, 185
Mental Science	98
Metaphysics	42, 43, 62, 104
Meteors	18, 19
Meteorology	20, 21
Mill, J. S., 269	82, 178, 190
Milton, John, 113	75
Mineralogy	22, 53
Mind	15, 41
Mining	35, 37
Mirabeau (me-rä-bo'), 174	78
Mohammed, 75	73, 120, 188

INDEX.

XIII

	PAGE
Molecules	21
Molière (mo-le-ēr'), 116	75
Montaigne (mōn-tān'), 96	74
Montesquieu (mōn-tēs-kū'), 136	76
More, Thomas, 90	74
Morphology	32, 33
Moses, 2	69, 184
Motley, J. L., 298	84
Mozart	128
Muller, F. M., 343	86
Mulloch, 349	86

N

Napoleon	128
Natural Science	95
Neander, 225	80
Nebuchadnezzar	115
Nebulæ	18, 19
Nepos, 47	71
Newcomb, S., 371	87
Newton, I., 124	75
Nineveh	115
Nordhoff, Charles, 359	87
Normandy	122
Northmen	122
Number	15, 16

O

Occupations	35, 37, 56
Oliphant, M., 314	85
Ontology	42, 45
Oratory	100
Origen (ör'ī-jen), 69	72
Ormazd	116

	PAGE
Ornithology	24, 27
Otis, James, 159	77
Ouida (we'da), 386	88
Ovid (övíd), 52	71
Owen, R., 262	82

P

Paine, Thomas, 168	77
Palæontology	28, 29
Papal States	123
Parliament	126
Pascal, 117	75, 189
Pathology	32, 33
Paul, 55	71, 186
Paulding, J. K., 208	79
Pedagogics	35, 37
Pellico, 227	80
Pentaour, 3	69
Pericles (pěřĩ-klēz)	117
Persecutions	141
Persia	116, 121
Peter the Great	134
Petrarch, 81	73
Phelps, E. S., 390	88
Phidias (fĩdĩ-ass)	117
Phillips, W., 285	83
Philology (fĩ-lol'o-jy)	35, 37, 56
Philosophy	3, 42, 46, 62, 105
Phrenology	32, 33, 55
Physics	19, 20, 52
Physiognomy	32, 33
Physiology	32, 33, 54
Pilgrim Fathers	127
Pindar, 18	69
Pitt, Chatham	128
Pitt (the younger)	130

INDEX.

XV

	PAGE
Planets	18
Plato, 29	70, 185
Plautus, 38	70
Pliny, 56	71
Plutarch, 60	71
Poe, E. A., 274	83
Poetry	35, 38, 98
Political Economy	36, 40, 58
Political Parties	36, 40, 150
Politics	36, 39, 57
Polybius (pō-līb'ī-us), 39	70
Pompey	119
Pope, Alexander, 134	76
Porter, Noah, 286	83
Portugal	124
Prescott, W. H., 239	81
Prichard, 216	80
Proctor, R. A., 377	88
Professions	35, 38
Psychology	42, 43, 61
Ptah-hotep, 1	69, 183
Ptolemy, 67	72
Purpose of Life	155
Pythagoras (pī-thäg'o-ras)	117

R

Rabelias (ră-blā'), 92	74
Racine (ră-seen'), 123	75
Raleigh, W. (raw'li), 99	74
Raphael (răf'a-ēl)	125, 145
Rawlinson, G., 304	84
Reade, Charles, 299	84
Reformation, The	125
Reid, Thomas, 146	76
Reign of Terror	129
Religion	42, 45, 62, 104

	PAGE
Revolution	127, 128
Rhetoric	35, 37, 56
Richard I.	124
Richter (rĭk'er), 184	78
Rome	118
Rousseau (roo-sō'), 148	76
Ruskin, John, 320	85, 191
Russia	129

S

Saintine (săn-tĕn'), 244	81
Saladin (săl'a-dĭn)	124
Sallust, 46	71
Sand, George, 261	82
Sandeau, J. (sŏn-dō'), 284	83
Sappho (săf'o), 13	69
Saracen Empire (săr'a-cen)	121
Saxe, J. G. (saks), 306	84
Schelling, 203	79
Schiller, 182	78
Schlegel (shlā'gel), 198	79
Schleiermacher (shlĭ'er-mä-ker), 188	78
Schools	162
Science	3
Scott, Walter, 195	79
Seneca, 54	71
Separation, The	114
Shakespeare, William, 105	74
Shaw, H. W., 312	84
Shedd, 326	85
Sheridan, R. B., 177	78
Sicily	124
Sidney, Philip, 101	74
Simon, J. (se-môn'), 300	84
Slavery	139
Smith, Adam, 156	77

INDEX.

XVII

	PAGE
Smith, Sidney, 196	79
Smith, William, 295	84
Smollett, T. G., 154	77
Social Science	95
Society	35, 39, 57, 139
Socrates, 24	70, 185
Solomon, 6	69, 113, 184
Solon, 10	69
Sophocles, 20	70
Southey, Robert, 201	79
Space	15, 16
Spain	121, 124
Sparks, 228	80
Spencer, H., 323	85, 178, 181, 183
Spenser, E., 100	74
Spinoza (spe-no'zä), 121	75
Spofford, H. P., 372	87
Squier, 329	85
Staël (stä'el), 187	78
Stanley, A. P., 301	84
Stanley, H. M., 384	88
Statics (stä'tics)	21
Statistics	36, 40
Stedman, E. C., 363	87
Stephens, J. L., 263	82
Sterne, L., 149	77
Stewart, D., 178	78
Stowe, H. B., 292	83
Strabo, 53	71
Stuart	125
Suetonius (swe-tō'nī-us), 62	71
Sumner, Charles, 283	83
Sun	18
Superstition	42, 45
Sweedenborg, 135	76
Swift, J., 129	76

T

	PAGE
Tacitus, 61	71
Taine, H. A., 355	87
Tamerlane (tām-er-lān')	134
Tasso (tās'so), 97	74
Taylor, B., 345	86
Taylor, J., 115	75
Teleology (tē-lē-ōl'o-gy)	42, 44
Tennyson, 277	83
Terence (těr'enss), 40	70
Tertullian (ter-tŭl'ĩ-an), 68	72
Thackeray, W. M. (thāk'e-rĩ), 281	83
Thales (thā'lēz), 9	69
Theocritus, 36	70
Theology	42, 45, 104
Therapeutics (thěr-a-peŭ'tics)	32, 34
Thoreau, H. D. (tho'rō), 307	84
Thucydides (thu-sĩd'ĩ-dēz), 23	70
Tieck (teek), 200	79
Time	15, 16
Tolstoi, 357	87
Tourgee, A. W., 379	88
Townsend, L. T., 381	88
Travels	102
Trigonometry	17
Trollope, A., 302	84
Truth	3
Turgeneff (toor-gěn'ef), 311	84
Twain, M., 373	87
Tyndall, J., 324	85
Tyre	114, 115

U

Uhland (oo'lānt), 218	80
United States	128

V

	PAGE
Valmiki (vahl'me-ke), 37	70
Vega (vā'gä), 103	74
Verne, J., 356	87
Veterinary	32, 34, 55
Victoria	134
Virgil, 48	71
Voltaire (vol-ter'), 138	76
Vyasa (ve-ah'sä), 41	70

W

Walker, 249	81
Walker, F. A., 385	88
Wallace, L., 353	86
Warburton, 279	83
Ward, A., 365	87
Warfare	36, 40
Warner, C. D., 358	87
Warren, H. W., 369	87
Washington, George, 164	77, 127
Wayland, 240	81, 180
Webster, Daniel, 210	79
Webster, Noah, 180	78
Wellington	130
Wesley, John, 140	76
Whately, R. (hwāt'li), 219	80
Wheaton, H. (hwee'ton), 212	80
Whipple, E. P., 318	85
White, R. G., 332	85
Whitney, W. D., 351	86
Whittier, J. G., 273	83
Wiclif, John, 83	73
Wieland (wee'länd), 165	77
Wilkes, Charles, 252	82
Wilkinson, 241	81

	PAGE
William I.	122
Williams, Roger, 111	75
Winckelmann (wĭnk'el-män), 153	77
Wolf, C., 132	76
Woolsey, T. D. (wool'zĭ), 253	82
Wordsworth, William (wurdz'wurth), 193	79
World, The	15, 16, 54

X

Xenophon (zĕn'o-fon), 28	70
Xerxes (zerks'ēz)	117

Y

Yonge, C. M. (yŭng), 342	86
Youmans, E. L. (yoo'manz), 330	85

Z

Zenobia (ze-nō'bĭ-ă)	133
Zoölogy (zo-ŏl'o-gy)	24, 25, 53
Zoroaster, 4	69, 116, 120, 184

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